THE

HISTORY

OF

LOUISIANA.

VOLUME I.

BRITISH MUSEUM

THE HISTORY OF LOUISIANA, OR OF The WESTERN PARTS OF VIRGINIA and CAROLINA:

CONTAINING

A Deſcription of the Countries that lye on both Sides of the River *Miſſiſipi*:

WITH

An Account of the Settlements, Inhabitants, Soil, Climate, and Products.

Tranſlated from the FRENCH,
(lately publiſhed,)

By M. LE PAGE DU PRATZ;

WITH

Some NOTES and OBSERVATIONS relating to our COLONIES.

In TWO VOLUMES.

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LONDON,
Printed for T. BECKET and P. A. DE HONDT in the Strand, MDCCLXIII.

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PREFACE.

THE Hiſtory of *Louiſiana*, which we here preſent to the public, was wrote by a planter of ſixteen years experience in that country; who had likewiſe the advantage of being overſeer or director of the public plantations, both when they belonged to the company, and afterwards when they fell to the crown; by which means he had the beſt opportunities of knowing the nature of the ſoil and climate, and what they produce, or what improvements they are likely to admit of; a thing in which this nation is, without doubt, highly concerned and intereſted. And when our author publiſhed this hiſtory in 1758, he had likewiſe the advantage, not only of the accounts of *F. Charlevoix*, and others, but of the *Hiſtorical Memoirs of Louiſiana* publiſhed at *Paris* in 1753, by Mr. *Dumont*, an officer who reſided two and twenty years in the country, and was perſonally concerned and acquainted with many of the tranſactions in it; from

whom we have extracted ſome paſſages, to render this account more complete.

But whatever opportunities our author had of gaining a knowledge of his ſubject, it muſt be owned, that he made his accounts of it very perplexed. By endeavouring to take in every thing, he deſcends to many trifles; and by dwelling too long on a ſubject, he comes to render it obſcure, by being prolix in things which hardly relate to what he treats of. He interrupts the thread of his diſcourſe with private anecdotes, long harrangues, and tedious narrations, which have little or no relation to the ſubject, and are of much leſs conſequence to the reader. The want of method and order throughout the whole work is ſtill more apparent; and that, joined to theſe digreſſions, renders his accounts, however juſt and intereſting, ſo tedious and irkſome to read, and at the ſame time ſo indiſtinct, that few ſeem to have reaped the benefit of them. For theſe reaſons it was neceſſary to methodize the whole work; to abridge ſome parts of it; and to leave out many things that appear to be trifling. This we have endeavoured to do in the tranſlation, by reducing the whole work to four general heads or books; and by bringing the ſeveral

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ſubjects treated of, the accounts of which lie ſcattered up and down in different parts of the original, under theſe their proper heads; ſo that the connection between them, and the accounts of any one ſubject, may more eaſily appear.

This, it is preſumed, will appear to be a ſubject of no ſmall conſequence and importance to this nation, eſpecially at this time. The countries here treated of, have not only by right always belonged to *Great Britain*, but part of them is now acknowledged to it by the former uſurpers: And it is to be hoped, that the nation may now reap ſome advantages from thoſe countries, on which it has expended ſo many millions; which there is no more likely way to do, than by making them better known in the firſt place, and by learning from the experience of others, what they do or are likely to produce, that may turn to account to the nation.

It has been generally ſuſpected, that this nation has ſuffered much, from the want of a due knowledge of her dominions in *America*, which we ſhould endeavour to prevent for the future. If that may be ſaid of any part of *America*, it certainly may of thoſe countries, which have

been called by the *French Louiſiana*. They have not only included under that name all the weſtern parts of *Virginia* and *Carolina*; and thereby imagined, that they had, from this *nominal title*, a juſt right to thoſe antient dominions of the crown of *Britain*: but what is of worſe conſequence perhaps, they have equally deceived and impoſed upon many, by the extravagant hopes and unreaſonable expectations they had formed to themſelves, of the vaſt advantages they were to reap from thoſe countries, as ſoon as they had uſurped them; which when they came to be diſappointed in, they ran from one extreme to another, and condemned the country as good for nothing, becauſe it did not anſwer the extravagant hopes they had conceived of it; and we ſeem to be miſled by their prejudices, and to be drawn into miſtakes by their artifice or folly. Becauſe the *Miſſiſipi* ſcheme failed in 1719, every other reaſonable ſcheme of improving that country, and of reaping any advantage from it, muſt do the ſame. It is to wipe off theſe prejudices, that the following account of theſe countries, which appears to be both juſt and reaſonable, and agreeable to every thing we know of *America*, may be the more neceſſary.

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We have been long ago told by *F. Charlevoix*, from whence it is, that many people have formed a contemptible opinion of this country, that lies on and about the *Miſſiſipi*. They are miſled, ſays he, by the relations of ſome ſeafaring people, and others, who are no manner of judges of ſuch things, and have never ſeen any part of the country but the coaſt ſide, about *Mobile*, and the mouths of the *Miſſiſipi*; which our author here tells us is as diſmal to appearance, the only thing thoſe people are capable of judging of, as the interior parts of the country, which they never ſaw, are delightful, fruitful, and inviting. They tell us, beſides, that the country is unhealthful; becauſe there happens to be a marſh at the mouth of the *Miſſiſipi*, (and what river is there without one?) which they imagine muſt be unhealthful, rather than that they know it to be ſo; not conſidering, that all the coaſt both of *North* and *South America* is the ſame; and not knowing, that the whole continent, above this ſingle part on the coaſt, is the moſt likely, from its ſituation, and has been found by all the experience that has been had of it, to be the moſt healthy part of all *North America* in the ſame climates, as will abundantly appear from the following and all other accounts.

To give a general view of thoſe countries, we ſhould conſider them as they are naturally divided into four parts; 1. the ſea coaſt; 2. the Lower *Louiſiana*, or weſtern part of *Carolina*; 3. the Upper *Louiſiana*, or weſtern part of *Virginia*; and 4. the river *Miſſiſipi*.

I. The ſea coaſt is the ſame with all the reſt of the coaſt of *North America* to the ſouthward of *New York*, and indeed from thence to *Mexico*, as far as we are acquainted with it. It is all a low flat ſandy beach, and the ſoil for ſome twenty or thirty miles diſtance from the ſhore, more or leſs, is all a *pine barren*, as it is called, or a ſandy deſart; with few or no good ports or harbours on the coaſt, eſpecially in all thoſe ſouthern parts of *America*, from *Cheſapeak* bay to *Mexico*. But however barren this coaſt is in other reſpects, it is entirely covered with tall pines, which afford great ſtore of *pitch*, *tar*, and *turpentine*. Theſe pines likewiſe make good maſts for ſhips; which I have known to laſt for twenty odd years, when it is well known, that our common maſts of the *New England* white pine will often decay in three or four years. Theſe maſts were of that kind that is called the *pitch pine*, and *lightwood pine*; of which I knew a ſhip built that ran for ſix-

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teen years, when her planks of this pine were as ſound and rather harder than at firſt, altho' her oak timbers were rotten. The *cypreſs*, of which there is ſuch plenty in the ſwamps on this coaſt, is reckoned to be equally ſerviceable, if not more ſo, both for maſts (of which it would afford the largeſt of any tree that we know), and for ſhip building. And ſhips might be built of both theſe timbers for half the price perhaps of any others, both on account of the vaſt plenty of them, and of their being ſo eaſily worked.

In moſt parts of theſe coaſts likewiſe, eſpecially about the *Miſſiſipi*, there is great plenty of *cedars* and *ever-green oaks*; which make the beſt ſhips of any that are built in *North America*. And we ſuſpect it is of theſe *cedars*, and the *American cypreſs*, that the *Spaniards* build their ſhips of war at the *Havana*. Of theſe there is the greateſt plenty, immediately to the weſtward of the mouth of the *Miſſiſipi*; where "large veſſels can go to the lake of the *Cheti-*
"*machas*, and nothing hinders them to go and
"cut the fineſt oaks in the world, with which
"all that coaſt is covered;" * which, moreover,

* *Charlevoix* Hiſt. *N. France*, Tom. III. p. 444.

is a ſure ſign of a very good inſtead of a bad ſoil; and accordingly we ſee the *French* have ſettled their tobacco plantations thereabouts. It is not without reaſon then, that our author tells us, the largeſt navies might be built in that country at a very ſmall expence.

From this it appears, that even the ſea coaſt, barren as it is, from which the whole country has been ſo much depreciated, is not without its advantages, and thoſe peculiarly adapted to a trading and maritime nation. Had theſe ſandy deſarts indeed been in ſuch a climate as *Canada*, they would have been of as little value, as many would make them here. It might be difficult indeed to ſettle colonies merely for theſe or any other productions of thoſe poor lands: but to the weſtward of the *Miſſiſipi*, the coaſt is much more fruitful all along the bay of *Mexico*; being watered with a great number of rivers, the banks of which are very fertile, and are covered with foreſts of the talleſt oaks, &c. as far as to *New-Mexico*, a thing not to be ſeen any where elſe on theſe coaſts. That coaſt alone will ſupply all the products of *North America*, and is as convenient to navigation as any part of it, without going nigh the *Miſſiſipi*; ſo that it is with good reaſon

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our author ſays, " That country promiſes " great riches to ſuch as ſhall inhabit it, from " the excellent quality of its lands *", in ſuch a climate.

Theſe are the productions of the dry (we cannot call them high) grounds: the ſwamps, with which this coaſt abounds, are ſtill more fruitful, and abundantly compenſate the aridity and barrenneſs of the ſoil around them. They bear rice in ſuch plenty, eſpecially the *marſh about New-Orleans*, " That the inhabitants " reap the greateſt advantage from it, and " reckon it the manna of the land †." It was ſuch marſhes on the *Nile*, in the ſame climate, that were the granary of the *Roman* empire. And from a few ſuch marſhes in *Carolina*, not to be compared to thoſe on the *Miſſiſipi*, either in extent or fertility, *Britain* receives at leaſt two or three hundred thouſand pounds a-year, and might vend twice that value of their products.

But however barren or noxious theſe low lands on the ſea coaſt may be, they extend but a little way about the *Miſſiſipi*, not above thirty or forty miles in a ſtraight line, on the eaſt

* Vol. I. p. 270. † *Dumont*, I. 15.

ſide of that river, and about twice as far on the weſt ſide; in which laſt, the lands are, in recompence, much more fruitful. To follow the courſe of the river indeed, which runs very obliquely ſouth-eaſt and north-weſt, as well as crooked, they reckon it eighty two leagues from the mouth of the river to the *Cut-Point*, where the high lands begin.

II. By the *Lower Louiſiana*, our author means only the *Delta* of the *Miſſiſipi*, or the drowned lands made by the overflowing of the river. But we may more properly give that appellation to the whole country, from the low and flat ſea coaſt above deſcribed, to the mountains, which begin about the latitude 35°, a little above the river *St. Francis*; that is, five degrees of latitude, or 350 ſtatute miles, from the coaſt; which they reckon to be 660 miles up the *Miſſiſipi*. About that latitude a continued ridge of mountains runs weſtward from the *Apalachean* mountains nigh to the banks of the *Miſſiſipi*, which are thereabouts very high, at what we have called the *Chicaſaw Cliffs*. Oppoſite to theſe on the weſt ſide of the *Miſſiſipi* the country is mountainous, and continues to be ſo here and there as far as we have any accounts of it, weſtward to the mountains of

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New-Mexico; which run in a chain of continued ridges from north to ſouth, and are reckoned to divide that country from *Louiſiana*, about 900 miles weſt from the *Miſſiſipi*.

This is one entire level champaign country; the part of which that lies weſt of the *Miſſiſipi* is 900 miles (of ſixty to a degree) by 300, and contains 270,000 ſquare miles, as much as both *France* and *Spain* put together. This country lies in the latitude of thoſe fruitful regions of *Barbary*, *Syria*, *Perſia*, *India*, and the middle of *China*, and is alone ſufficient to ſupply the world with all the products of *North America*. It is very fertile in every thing, both in lands and metals, by all the accounts we have of it; and is watered by ſeveral large navigable rivers, that ſpread over the whole country from the *Miſſiſipi* to *New-Mexico*; beſides ſeveral ſmaller rivers on the coaſt weſt of the *Miſſiſipi*, that fall into the bay of *Mexico*; of which we have no good accounts, if it be not that Mr. *Coxe* tells us of one, the river of the *Cenis*, which, he ſays, "is broad, deep, and "navigable almoſt to its heads, which chiefly "proceed from the ridge of hills that ſeparate "this province from *New-Mexico* *," and

* Deſcription of *Carolana*, p. 37.

runs through the rich and fertile country on the coaſt abovementioned.

The weſtern part of this country is more fertile, ſays our author, than that on the eaſt ſide of the *Miſſiſipi*; in which part, however, ſays he, the lands are very fertile, with a rich black mould three feet deep on the hills, and much deeper in the bottoms, with a ſtrong clayey foundation. Reeds and canes even grow upon the hill ſides; which, with the oaks, walnuts, tulip-trees, &c. are a ſure ſign of a good and rich ſoil. And all along the *Miſſiſipi* on both ſides, *Dumont* tells, "The lands, which "are all free from inundations, are excellent "for culture, particularly thoſe about *Baton* "*Rouge*, *Cut-Point*, *Arkanſas*, *Natches*, and "*Yaſous*, which produce *Indian Corn*, *Tobacco*, "*Indigo*, &c. and all kinds of proviſions and "eſculent plants, with little or no care or la"bour, and almoſt without culture; the ſoil "being in all thoſe places a black mould of an "excellent quality *."

Theſe accounts are confirmed by our own people, who were ſent by the government of

* Memoires, I. 16.

Virginia

Virginia in 1742, to view theſe the weſtern parts of that province; and altho' they only went down the *Ohio* and *Miſſiſipi* to *New-Orleans*, they reported, that "they ſaw more "good land on the *Miſſiſipi*, and its many large "branches, than they judge is in all the *Eng-*"*liſh* colonies, as far as they are inhabited;" as appears from the report of that government to the board of trade.

What makes this fertile country more eligible and valuable, is, that it appears both from its ſituation, and from the experience the *French* have had of it*, to be by far the moſt healthful of any in all theſe ſouthern parts of *North America*; a thing of the laſt conſequence in ſettling colonies, eſpecially in thoſe ſouthern parts of *America*, which are in general very unhealthful. All the ſea coaſts of our colonies, to the ſouthward of *Cheſapeak* bay, or even of *New-York*, are low and flat, marſhy and ſwampy, and very unhealthful on that account: and thoſe on and about the bay of *Mexico*, and in *Florida*, are withal exceſſively hot and intemperate, ſo that white people are unfit for labour in them; by which all our ſouthern co-

* See Vol. I. p. 201, 202.

lonies,

lonies, which alone promiſe to be of any great advantage to the nation, are ſo thin of people, that we have but 25,000 white people in all *South Carolina* *. But thoſe lands on the *Miſſiſipi* are, on the contrary, high, dry, hilly, and in ſome places mountainous at no great diſtance from the river, beſides the ridges of the *Apalachean* mountains abovementioned, that lie to the northward of them; which muſt greatly refreſh and cool the air over all the country, eſpecially in compariſon of what it is on the low and flat, ſandy and parched, ſea coaſts of our preſent colonies. Theſe high lands begin immediately above the *Delta*, or drowned lands, at the mouth of the *Miſſiſipi*; above which the banks of that river are from 100 to 200 feet high, without any marſhes about them; and continue ſuch for 900 miles to the river *Ohio*, eſpecially on the eaſt ſide of the river †.

Such a ſituation on rich and fertile lands in that climate, and on a navigable river, muſt appear to be of the utmoſt conſequence. It is only from the rich lands on river ſides (which indeed are the only lands that can generally be-

* Deſcription of *South Carolina*, by —— p. 30.

† See Vol. I. chap. IV. p. 262.

called

called rich in all countries, and eſpecially in *North America*), that this nation reaps any thing of value from all the colonies it has in that part of the world. But "rich lands on river ſides "in hot climates are extremely unhealthful," ſays a very good judge*, and we have often found to our coſt. How ought we then to value ſuch rich and healthful countries on the *Miſſiſipi?* As much ſurely as ſome would depreciate and vilify them. It may be obſerved, that all the countries in *America* are only populous in the inland parts, and generally at a diſtance from navigation; as the ſea coaſts both of *North* and *South America* are generally low, damp, exceſſively hot, and unhealthful; at leaſt in all the ſouthern parts, from which alone we can expect any conſiderable returns. Inſtances of this may be ſeen in the adjacent provinces of *Mexico*, *New-Mexico*, *Terra Firma*, *Peru*, *Quito*, &c. and far more in our ſouthern colonies, which never became populous, till the people removed to the inland parts, at a diſtance from the ſea. This we are in a manner prevented to do in our colonies, by the mountains which ſurround us, and confine us to the coaſt; whereas on the *Miſſiſipi* the

* *Arbuthnot* on Air. *App.*

whole

whole continent is open to them, and they have, beſides, this healthy ſituation on the lower parts of that river, at a ſmall diſtance from the ſea.

If thoſe things are duly conſidered, it will appear, that they who are poſſeſſed of the *Miſſiſipi*, will in time command that continent; and that we ſhall be confined, on the ſea coaſts of our colonies, to that unhealthful ſituation, which many would perſuade us is ſo much to be dreaded on the *Miſſiſipi*. It is by this means that we have ſo very few people in all our ſouthern colonies; and have not been able to get in 100 years above 25,000 people in *South Carolina*; when the *French* have not leſs than eighty or ninety thouſand in *Canada*, beſides ten or twelve thouſand on the *Miſſiſipi*, to oppoſe to them. The low and drowned lands indeed about the mouth of the *Miſſiſipi* muſt no doubt be more or leſs unhealthful; but they are far from being ſo very pernicious, as many would repreſent them. The waters there are freſh, which we know, by manifold experience in *America*, are much leſs prejudicial to health than the offenſive fetid marſhes, that are to be found every where elſe on the ſalt waters. Accordingly we are credibly informed, that ſome of

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the inhabitants even of *New-Orleans* ſay, they never enjoyed better health even in *France*; and for that reaſon they invite their countrymen, in their letters to them, we are told, to come and partake of the ſalutary benefits of that delightful country. The clearing, draining, and cultivating of thoſe low lands, muſt make a very great change upon them, from the accounts we have had of them in their rude and uncultivated ſtate.

III. The *Upper Louiſiana* we call that part of the continent, which lies to the northward of the mountains abovementioned in latitude 35°. This country is in many places hilly and mountainous, for which reaſon we cannot expect it to be ſo fertile as the plains below it. But thoſe hills on the weſt ſide of the *Miſſiſipi* are generally ſuſpected to contain mines, as well as the mountains of *New-Mexico*, of which they are a continuation. But the fertile plains of *Louiſiana* are perhaps more valuable than all the mines of *Mexico*; which there would be no doubt of, if they were duly cultivated. They will breed and maintain ten times as many people, and ſupply them with many more neceſſaries, and articles of trade and navigation, than the richeſt mines of *Peru*.

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The moſt important place in this country, and perhaps in all *North America*, is at the *Forks of the Miſſiſipi*, where the *Ohio* falls into that river; which, like another ocean, is the general receptacle of all the rivers that water the interior parts of that vaſt continent. Here thoſe large and navigable rivers, the *Ohio*, river of the *Cherokees*, *Wabache*, *Illinois*, *Miſſouri*, and *Miſſiſipi*, beſides many others, which ſpread over that whole continent, from the *Apalachean* mountains to the mountains of *New-Mexico*, upwards of 1000 miles, both north, ſouth, eaſt, and weſt, all meet together at this ſpot; and that in the beſt climate, and one of the moſt fruitful countries, of any in all that part of the world; in the latitude 37°, the latitude of the Capes of *Virginia*, and of *Santa Fé* the capital of *New-Mexico*. By that means there is a convenient navigation to this place from our preſent ſettlements to *New-Mexico*; and from all the inland parts of *North America*, farther than we are acquainted with it: And all the natives of that continent, thoſe old friends and allies of the *French*, have by that means a free and ready acceſs to this place; nigh to which the *French* formed a ſettlement, to ſecure their intereſt on the frontiers of all our ſouthern colonies. In ſhort this

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place is in the center of that vaſt continent, and of all the nations in it, and ſeems to be intended by nature to command them both; for which reaſon it ought no longer to be neglected by *Britain*. As ſoon as we paſs the *Apalachean* mountains, this ſeems to be the moſt proper place to ſettle at; and was pitched upon for that purpoſe, by thoſe who were the beſt acquainted with thoſe countries, and the proper places of making ſettlements in them, of any we know. And if the ſettlements at this place had been made, as they were propoſed, about twenty years ago, they might have prevented, or at leaſt fruſtrated, the late attempts to wreſt that country, and the territories of the *Ohio*, out of the hands of the *Engliſh*; and they may do the ſame again.

But many will tell us, that thoſe inland parts of *North America* will be of no uſe to *Britain*, on account of their diſtance from the ſea, and inconvenience to navigation. That indeed might be ſaid of the parts which lie immediately beyond the mountains, as the country of the *Cherokees*, and *Ohio Indians* about *Pitſburg*, the only countries thereabouts that we can extend our ſettlements to; which are ſo inconvenient to navigation, that nothing can be brought from them

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acroſs the mountains, at leaſt none of thoſe groſs commodities, which are the ſtaple of *North America*; and they are as inconvenient to have any thing carried from them, nigh 2000 miles, down the river *Ohio*, and then by the *Miſſiſipi*. For that reaſon thoſe countries, which we look upon to be the moſt convenient, are the moſt inconvenient to us of any, altho' they join upon our preſent ſettlements. It is for theſe reaſons, that the firſt ſettlements we make beyond the mountains, that is, beyond thoſe we are now poſſeſſed of, ſhould be upon the *Miſſiſipi*, as we have ſaid, convenient to the navigation of that river; and in time thoſe new ſettlements may come to join to our preſent plantations; and we may by that means reap the benefit of all thoſe inland parts of *North America*, by means of the navigation of the *Miſſiſipi*, which will be ſecured by this poſt at the *Forks*. If that is not done, we cannot ſee, how any of thoſe inland parts of *America*, and the territories of the *Ohio*, which were the great objects of the preſent war, can ever be of any uſe to *Britain*, as the inhabitants of all thoſe countries can otherwiſe have little or no correſpondence with it.

IV. This

IV. This famous river, the *Miſſiſipi*, is navigable upwards of 2000 miles, to the falls of *St. Anthony* in latitude 45°, the only fall we know in it, which is 16 degrees of latitude above its mouth; and even above that fall, our author tells us, there is thirty fathom of water in the river, with a proportionable breadth. About 1000 miles from its mouth it receives the river *Ohio*, which is navigable 1000 miles farther, ſome ſay 1500, nigh to its ſource, not far from Lake *Ontario* in *New-York*; in all which ſpace there is but one fall or rapide in the *Ohio*, and that navigable both up and down, at leaſt in canoes. This fall is 300 miles from the *Miſſiſipi*, and 1300 from the ſea, with five fathom of water up to it. The other large branches of the *Ohio*, the river of the *Cherokees*, and *Wabache*, afford a like navigation, from lake *Erie* in the north to the *Cherokees* in the ſouth, and from thence to the bay of *Mexico*, by the *Miſſiſipi*: not to mention the great river *Miſſouri*, which runs to the northweſt parts of *New-Mexico*, much farther than we have any good accounts of that continent. From this it appears, that the *Miſſiſipi* affords the moſt extenſive navigation of any river we know; ſo that it may juſtly be compared to an inland ſea, which ſpreads over nine tenths

tenths of all the continent of *North America*; all which the *French* pretended to lay claim to, for no other reaſon but becauſe they were poſſeſſed of a paltry ſettlement at the mouth of this river.

If thoſe things are conſidered, the importance of the navigation of the *Miſſiſipi*, and of a port at the mouth of it, will abundantly appear. Whatever that navigation is, good or bad, it is the only one for all the interior parts of *North America*, which are as large as a great part of *Europe*; no part of which can be of any ſervice to *Britain* without the navigation of the *Miſſiſipi*, and ſettlements upon it. It is not without reaſon then, that we ſay, whoever are poſſeſſed of this river, and of the vaſt tracts of fertile lands upon it, muſt in time command that continent, and the trade of it, as well as all the natives in it, by the ſupplies which this navigation will enable them to furniſh thoſe people. By thoſe means, if the *French*, or any others, are left in poſſeſſion of the *Miſſiſipi*, while we neglect it, they muſt command all that continent beyond the *Apalachean* mountains, and diſturb our ſettlements much more than ever they did, or were able to do; the very thing they engaged in this war to accompliſh, and we to prevent.

The *Miſſiſipi* indeed is rapid for 1200 miles, as far as to the *Miſſouri*, which makes it difficult to go up the river by water. For that reaſon the *French* have been uſed to quit the *Miſſiſipi* at the river *St. Francis*, from which they have a nigher way to the *Forks of the Miſſiſipi* by land. But however difficult it may be to aſcend the river, it is, notwithſtanding, often done; and its rapidity facilitates a deſcent upon it, and a ready conveyance for thoſe groſs commodities, which are the chief ſtaple of *North America*, from the moſt remote places of the continent above-mentioned: And as for lighter *European* goods, they are more eaſily carried by land, as our *Indian* traders do, over great part of the continent, on their horſes, of which this country abounds with great plenty.

The worſt part of the navigation, as well as of the country, is reckoned to be at the mouth of the river; which, however, our author tells us, is from ſeventeen to eighteen feet deep, and will admit ſhips of 500 tons, the largeſt generally uſed in the plantation trade. And even this navigation might be eaſily mended, not only by clearing the river of a narrow bar in the paſſes, which our author, *Charlevoix*, and others, think might be eaſily done; but likewiſe

likewiſe by means of a bay, deſcribed by Mr. *Coxe*, frōm the actual ſurvey of his people, lying to the weſtward of the ſouth paſs of the river; which, he ſays, has from twenty-five to ſix fathom water in it, cloſe to the ſhore, and not above a mile from the *Miſſiſipi*, above all the ſhoals and difficult paſſes in it, and where the river has 100 feet of water. By cutting through that one mile then, it would appear, that a port might be made there for ſhips of any burden; the importance of which is evident, from its commanding all the inland parts of *North America* on one ſide, and the paſs from *Mexico* on the other; ſo as to be preferable in theſe reſpects even to the *Havana*; not to mention that it is freſh water, and free from worms, which deſtroy all the ſhips in thoſe parts.

And as for the navigation from the *Miſſiſipi* to *Europe*, our author ſhews, that voyage may be performed in ſix weeks; which is as ſhort a time as our ſhips generally take to go to and from our colonies. They go to the *Miſſiſipi* with the trade winds, and return with the currents.

It would lead us beyond the bounds of a preface, to ſhew the many advantages of thoſe lands on the *Miſſiſipi* to *Britain*, or the neceſſity of

poſſeſſing them. That would require a treatiſe by itſelf, of which we can only give a few abſtracts in this place. For this purpoſe we ſhould compare thoſe lands with our preſent colonies; and ſhould be well informed of the quantity and condition of the lands we already poſſeſs, before we can form any juſt judgment of what may be farther proper or requiſite.

Our preſent poſſeſſions in *North America* between the ſea and mountains appear, from many ſurveys and actual menſurations, as well as from all the maps and other accounts we have of them, to be at a medium about three degrees of longitude, or 140 miles broad, in a ſtraight line: and they extend from *Georgia*, in latitude 32°, to the bay of *Fundi*, in latitude 45° (which is much farther both north and ſouth than the lands appear to be of any great value); which makes 13 degrees difference of latitude, or 780 miles: This length multiplied by the breadth 140, makes 109,200 ſquare miles. This is not above as much land as is contained in *Britain* and *Ireland*; which, by *Templeman*'s ſurvey, make 105,634 ſquare miles. Inſtead of being as large as a great part of *Europe* then, as we are commonly told, all the lands we poſſeſs in *North America*, between

the ſea and mountains, do not amount to much more than theſe two iſlands. This appears farther, from the particular ſurveys of each of our colonies, as well as from this general eſtimate of the whole.

Of theſe lands which we thus poſſeſs, both the northern and ſouthern parts are very poor and barren, and produce little or nothing, at leaſt for *Britain*. It is only in our middle plantations, *Virginia*, *Maryland*, and *Carolina*, that the lands produce any ſtaple commodity for *Britain*, or that appear to be fit for that purpoſe. In ſhort, it is only the more rich and fertile lands on and about *Cheſapeak* bay, with a few ſwamps in *Carolina*, like the lands on the *Miſſiſipi*, that turn to any great account to this nation in all *North America*, or that are ever likely to do it. This makes the quantity of lands that produce any ſtaple commodity for *Britain* in *North America* incredibly ſmall, and vaſtly leſs than what is commonly imagined. It is reckoned, that there are more ſuch lands in *Virginia*, than in all the reſt of our colonies; and yet it appeared from the public records, about twenty-five years ago, that there was not above as much land patented in that colony, which is at the ſame time the oldeſt of any in

all *North America*, than is in the county of *Yorkſhire* in *England*, to wit; 4684 ſquare miles; altho' the country was then ſettled to the mountains.

If we examine all our other colonies, there will appear to be as great a ſcarcity and want of good lands in them, at leaſt to anſwer the great end of colonies, the making of a ſtaple commodity for *Britain*. In ſhort, our colonies are already ſettled to the mountains, and have no lands, either to extend their ſettlements, as they increaſe and multiply; to keep up their plantations of ſtaple commodities for *Britain*; or to enlarge the *Britiſh* dominions by the number of foreigners that remove to them; till they paſs thoſe mountains, and ſettle on the *Miſſiſipi*.

This ſcarcity of land in our colonies proceeds from the mountains, with which they are ſurrounded, and by which they are confined to this narrow tract, and a low vale, along the ſea ſide. The breadth of the continent from the *Atlantic* ocean to the *Miſſiſipi*, appears to be about 600 miles (of 60 to a degree) of which there is about 140 at a medium, or 150 at moſt, that lies between the ſea and mountains; and there is ſuch another and rather more fer-

tile tract of level and improveable lands, about the ſame breadth, between the weſtern parts of thoſe mountains and the *Miſſiſipi*: ſo that the mountainous country which lies between theſe two, is equal to them both, and makes one half of all the lands between the *Miſſiſipi* and *Atlantic* ocean; if we except a ſmall tract of a level champaign country upon the heads of the *Ohio*, which is poſſeſſed by the *Six Nations*, and their dependants. Theſe mountainous and barren deſarts, which lie immediately beyond our preſent ſettlements, are not only unfit for culture themſelves, and ſo inconvenient to navigation, whether to the ocean, or to the *Miſſiſipi*, that little or no uſe can be made of them; but they likewiſe preclude us from any acceſs to thoſe more fertile lands that lie beyond them, which would otherwiſe have been occupied long ago, but never can be ſettled, ſo at leaſt as to turn to any account to *Britain*, without the poſſeſſion and navigation of the *Miſſiſipi*; which is, as it were, the ſea of all the inland parts of *North America* beyond the *Apalachean* mountains, without which thoſe inland parts of that continent can never turn to any account to this nation.

It is this our ſituation in *North America*, that renders all that continent beyond our preſent ſettlements

ſtlements of little or no uſe, at leaſt to *Britain*; and makes the poſſeſſion of the *Miſſiſipi* abſolutely neceſſary to reap the benefit of it. We poſſeſs but a fourth part of the continent between that river and the ocean; and but a tenth part of what lies eaſt of *Mexico*; and can never enjoy any great advantages from any more of it, till we ſettle on the *Miſſiſipi*.

How neceſſary ſuch ſettlements on the *Miſſiſipi* may be, will farther appear from what we poſſeſs on this ſide of it. The lands in *North America* are in general but very poor or barren; and if any of them are more fertile, the ſoil is light and ſhallow, and ſoon worn out with culture. It is only the virgin fertility of freſh lands, ſuch as thoſe on the *Miſſiſipi*, that makes the lands in *North America* appear to be fruitful, or that renders them of any great value to this nation. But ſuch lands in our colonies, that have hitherto produced their ſtaple commodities for *Britain*, are now exhauſted and worn out, and we meet with none ſuch on this ſide of the *Miſſiſipi*. But when their lands are worn out, neither the value of their commodities, nor the circumſtances of the planters, will admit of manuring them, at leaſt to any great advantage to this nation.

The ſtaple commodities of *North America* are ſo groſs and bulky, and of ſo ſmall value, that it generally takes one half of them to pay the freight and other charges in ſending them to *Britain*; ſo that unleſs our planters have ſome advantage in making them, ſuch as cheap, rich, and freſh lands, they never can make any; their returns to *Britain* are then neglected, and the trade is gained by others who have theſe advantages, ſuch as thoſe who may be poſſeſſed of the *Miſſiſippi*, or by the *Germans*, *Ruſſians*, *Turks*, &c. who have plenty of lands, and labour cheap: By which means they make more of our ſtaple of *North America*, *Tobacco*, than we do ourſelves; while we cannot make their ſtaple of *Hemp*, *Flax*, *Iron*, *Pot-aſh*, &c. By that means our people are obliged to interfere with their mother country, for want of the uſe of thoſe lands of which there is ſuch plenty in *North America*, to produce theſe commodities that are ſo much wanted from thence.

The conſequences of this may be much more prejudicial to this nation, than is commonly apprehended. This trade of *North America*, whatever may be the income from it, conſiſts in thoſe groſs and bulky commodities that are the chief and principal ſources of navigation;

which

which maintain whole countries to make them, whole fleets to tranſport them, and numbers of people to manufacture them at home; on which accounts this trade is more profitable to a nation, than the mines of *Mexico* or *Peru*. If we compare this with other branches of trade, as the ſugar trade, or even the fiſhery, it will appear to be by far the moſt profitable to the nation, whatever thoſe others may be to a few individuals. We ſet a great value on the fiſhery, in which we do not employ a third part of the ſeamen that we do in the plantation trade of *North America*; and the ſame may be ſaid of the ſugar trade. The tobacco trade alone employs more ſeamen in *Britain*, than either the fiſhery, or ſugar trade*; and brings in more money to the nation than all the products of *America* perhaps put together.

But

* By the beſt accounts we have, there were 4,000 ſeamen employed in the tobacco trade, in the year 1733. when the inſpection on tobacco paſſed into a law; and we may perhaps reckon them now 4,500, altho' ſome reckon them leſs.

By the ſame accounts, taken by the cuſtom-houſe officers, it appeared, that the number of *Britiſh* ſhips employed in all *America*, including the fiſhery, were 1,400, with 17,000

But thoſe groſs commodities that afford theſe ſources of navigation, however valuable they may be to the public, and to this nation in particular, are far from being ſo to individuals: They are cheap, and of ſmall value, either to make, or to trade in them; and for that reaſon they are neglected by private people, who never think of making them, unleſs the public takes care to give them all due encouragement, and to ſet them about thoſe employments; for which purpoſe good and proper lands, ſuch as thoſe on the *Miſſiſipi*, are abſolutely neceſſary, without which nothing can be done.

ſeamen; beſides 9,000 or 10,000 ſeamen belonging to *North America*, who are all ready to enter into the ſervice of *Britain* on any emergency or encouragement.

Of theſe there were but 4,000 ſeamen employed in the fiſhery from *Britain*; and about as many, or 3,600, in the ſugar trade.

The *French* on the other hand employ upwards of 20,000 ſeamen in the fiſhery, and many more than we do in the ſugar trade.

In ſhort, the plantation trade of *North America* is to *Britain*, what the fiſhery is to *France*, the great nurſery of ſeamen; which may be much improved. It is for this reaſon that we have always thought this nation ought, for its ſafety, to enjoy an excluſive right to the one or the other of theſe at leaſt.

The

The many advantages of ſuch lands that produce a ſtaple for *Britain*, in *North America*, are not to be told. The whole intereſt of the nation in thoſe colonies depends upon them, if not the colonies themſelves. Such lands alone enable the colonies to take their manufactures and other neceſſaries from *Britain*, to the mutual advantage of both. And how neceſſary that may be will appear from the ſtate of thoſe colonies in *North America*, which do not make, one with another, as much as is ſufficient to ſupply them only with the neceſſary article of cloathing; not to mention the many other things they want and take from *Britain*; and even how they pay for that is more than any man can tell. In ſhort, it would appear that our colonies in *North America* cannot ſubſiſt much longer, if at all, in a ſtate of dependance for all their manufactures and other neceſſaries, unleſs they are provided with other lands that may enable them to purchaſe them; and where they will find any ſuch lands, but upon the *Miſſiſipi*, is more than we can tell. When their lands are worn out, are poor and barren, or in an improper climate or ſituation, ſo that they will produce nothing to ſend to *Britain*, ſuch lands can only be converted into corn and paſture grounds; and the people in our colonies

are thereby neceſſarily obliged, for a bare ſubſiſtence, to interfere with *Britain*, not only in manufactures, but in the very produce of their lands.

By this we may perceive the abſurdity of the popular outcry, that we have already *land enough*, and more than we can make uſe of in *North America*. They who may be of that opinion ſhould ſhew us, where that land is to be found, and what it will produce, that may turn to any account to the nation. Thoſe people derive their opinion from what they ſee in *Europe*, where the quantity of land that we poſſeſs in *North America* will, no doubt, maintain a greater number of people than we have there. But they ſhould conſider, that thoſe people in *Europe* are not maintained by the planting of a bare raw commodity, with ſuch immenſe charges upon it, but by farming, manufactures, trade, and commerce; which they will ſoon reduce our colonies to, who would confine them to their preſent ſettlements, between the ſea-coaſt and the mountains that ſurround them.

Some of our colonies perhaps may imagine, they cannot ſubſiſt without theſe employments; which

which indeed would appear to be the caſe in their preſent ſtate: But that ſeems to be as contrary to their true intereſt, as it is to their condition of *Britiſh* colonies. They have neither ſkill, materials, nor any other conveniencies, to make manufactures; whereas their lands require only culture to produce a ſtaple commodity, providing they are poſſeſſed of ſuch as are fit for that purpoſe. Manufactures are the produce of labour, which is both ſcarce and dear among them; whereas lands are, or may and ſhould be made, both cheap and in plenty; by which they may always reap much greater profits from the one than the other. That is, moreover, a certain pledge for the allegiance and dependance of the colonies; and at the ſame time makes their dependance to become their *intereſt*. It has been found by frequent experience, that the making of a ſtaple commodity for *Britain* is more profitable, than manufactures, providing they have good lands to work.

It were to be wiſhed indeed, that we could ſupport our intereſt in *America*, and thoſe ſources of navigation, by countries that were more convenient to it, than thoſe on the *Miſſiſipi*. But that, we fear, is not to be done,

however it may be desired. We wish we could say as much of the lands in *Florida*, and on the bay of *Mexico*, as of those on the *Missisipi*: but they are not to be compared to these, by all accounts, however convenient they may be in other respects to navigation. In all those southern and maritime parts of that continent the lands are in general but very poor and mean, being little more than *pine barrens*, or *sandy desarts*. The climate is at the same time so intemperate, that white people are in a great measure unfit for labour in it, as much as they are in the islands; this obliges them to make use of slaves, which are now become so dear, that it is to be doubted, whether all the produce of those lands will enable the proprietors of them to purchase slaves, or any other labourers; without which they can turn to little or no account to the nation, and those countries can support but very few people, if it were only to protect and defend them.

The most convenient part of those countries seems to be about *Mobile*, and *Pensacola*; which are, as it were, an entrepot between our present settlements and the *Missisipi*, and safe station for our ships. But it is a pity, that the lands about them are the most barren, and the

climate

climate the moſt intemperate, by all accounts, of any perhaps in all *America* *. And our author tells us, the lands are not much better even on the river of *Mobile*; which is but a very inconſiderable one. But the great inconvenience of thoſe countries proceeds from the number of *Indians* in them; which will make it very difficult to ſettle any profitable plantations among them, eſpecially in the inland parts that are more fertile; whereas the *Miſſiſipi* is free from *Indians* for 1000 miles. It was but in the year 1715, that thoſe *Indians* overran all the colony of *Carolina*, even to *Charles-Town*; by which the *French* got poſſeſſion of that country, and of the *Miſſiſipi*; both which they had juſt before, in *June* 1713, diſpoſſeſſed us of.

If we turn our eyes again to the lands in our northern colonies, it is to be feared, we can expect much leſs from them. There is an inconvenience attending them, with regard to any improvements on them for *Britain*, which is not to be remedied. The climate is ſo ſevere, and the winters ſo long, that the people are obliged to ſpend that time in providing the neceſſaries of life, which ſhould be employed, in profit-

* See page 84, 250, &c. *Charlevoix* Hiſt. *N. France*, tom. III. 484, *Laval, infra, &c.*

able

able colonies, on the making of ſome ſtaple commodity, and returns to *Britain*. They are obliged to feed their creatures for five or ſix months in the year, which employs their time in ſummer, and takes up the beſt of their lands, ſuch as they are, which ſhould produce their ſtaple commodities, to provide for themſelves and their ſtocks againſt winter. For that reaſon the people in all our northern colonies are neceſſarily obliged to become farmers, to make corn and proviſions, inſtead of *planters*, who make a ſtaple commodity for *Britain*; and thereby interfere with their mother country in the moſt material and eſſential of all employments to a nation, agriculture.

In ſhort, neither the ſoil, nor climate, will admit of any improvements for *Britain*, in any of thoſe northern colonies. If they would produce any thing of that kind, it muſt be *hemp*; which never could be made in them to any advantage, as appears from many trials of it in *New England**. The great dependance of thoſe northern colonies is upon the ſupplies of lumber and proviſions, which they ſend to the iſlands. But as they increaſe and multiply,

* See, *Douglas*'s Hiſt. *N. America*. *Elliot*'s Improvements of *New England*, &c.

their

their woods are cut down, lumber becomes ſcarce and dear, and the number of people inhances the value of land, and of every thing it produces, eſpecially proviſions.

If this is the caſe of thoſe northern colonies on the ſea-coaſt, what can we expect from the inland parts; in which the ſoil is not only more barren, and the climate more ſevere, but they are, with all theſe diſadvantages, ſo inconvenient to navigation, both on account of their diſtance, and of the many falls and currents in the river *St. Lawrence*, that it is to be feared, thoſe inland parts of our northern colonies will never produce any thing for *Britain*, more than a few furrs; which they will do much better in the hands of the natives, than in ours.

Theſe our northern colonies, however, are very populous, and increaſe and multiply very faſt. There are above a million of people in them, who can make but very little upon their lands for themſelves, and ſtill leſs for their mother country. For theſe reaſons it is preſumed, it would be an advantage to them, as well as to the whole nation, to remove their ſpare people, who want lands, to thoſe vacant lands in the ſouthern parts of the continent, which turn to

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ſo much greater account than any they are poſſeſſed of. There they may have the neceſſaries of life in the greateſt plenty; their ſtocks maintain themſelves the whole year round, with little or no coſt or labour; "by which means "many people have a thouſand head of cattle, "and for one man to have two hundred, is "very common, with other ſtock in propor-"tion *." This enables them to beſtow their whole labour, both in ſummer and winter, on the making of ſome ſtaple commodity for *Britain*, getting lumber and proviſions for the iſlands, *&c.* which both enriches them, and the whole nation. That is much better, ſurely, than to periſh in winter for want of cloathing, which they muſt do unleſs they make it; and to excite thoſe grudges and jealouſies, which muſt ever ſubſiſt between them and their mother country in their preſent ſtate, and grow ſo much the worſe, the longer they continue in it.

The many advantages that would enſue, from the peopling of thoſe ſouthern parts of the continent from our northern colonies, are hardly to be told. We might thereby people and ſecure thoſe countries, and reap the pro-

* Deſcription of *South Carolina*, p. 68.

fits

fits of them, without any loſs of people; which are not to be ſpared for that purpoſe in *Britain*, or any other of her dominions. This is the great uſe and advantage that may be made of the expulſion of the *French* from thoſe northern parts of *America*. They have hitherto obliged us to ſtrengthen thoſe northern colonies, and have confined the people in them to towns, and townſhips, in which their labour could turn to no great account, either to themſelves or to the nation; by which we have, in a great meaſure, loſt the labour of one half of the people in our colonies. But as they are now free from any danger on their borders, they may extend their ſettlements with ſafety, diſperſe themſelves on plantations, and cultivate thoſe lands, that may turn to ſome account, both to them, and to the whole nation. In ſhort they may now make ſome ſtaple commodity for *Britain*; on which the intereſt of the colonies, and of the nation in them, chiefly depends; and which we can never expect from thoſe colonies in their preſent ſituation.

What thoſe commodities are, that we might get from thoſe ſouthern parts of *North America*, will appear from the following accounts; which we have not room here to conſider more particularly,

ticularly. We need only mention *Hemp*, *Flax*, and *Silk*, thoſe great articles and neceſſary materials of manufactures; for which alone this nation pays at leaſt a million and an half a-year, if not two millions, and could never get them from all the colonies we have. *Cotton*, and *Indigo*, are equally uſeful. Not to mention *Copper*, *Iron*, *Potaſh*, *&c.* which, with *Hemp*, *Flax*, and *Silk*, make the great balance of trade againſt the nation, and drain it of its treaſure; when we might have thoſe commodities from our colonies for manufactures, and both ſupply ourſelves and others with them. *Wine*, *Oil*, *Raiſins*, and *Currants*, *&c.* thoſe products of *France* and *Spain*, on which *Britain* expends ſo much of her treaſure, to enrich her enemies, might likewiſe be had from thoſe her own dominions. *Britain* might thereby cut off thoſe reſources of her enemies; ſecure her colonies for the future; and prevent ſuch calamities of war, by cultivating thoſe more laudable arts of peace: Which will be the more neceſſary, as theſe are the only advantages the nation can expect, for the many millions that have been expended on *America*.

A De-

A Deſcription of the Harbour of PENSACOLA.

AS the harbour of PENSACOLA will appear to be a conſiderable acquiſition to *Britain*, it may be ſome ſatisfaction to give the following account of it, from *F. Laval*, royal profeſſor of mathematics, and maſter of the marine-academy at *Toulon*; who was ſent to *Louiſiana*, on purpoſe to make obſervations in 1719; and had the accounts of the officers who took *Penſacola* at that time, and ſurveyed the place.

"The colonies of *Penſacola*, and of *Dauphin Iſland*, are at preſent on the decline, the inhabitants having removed to ſettle at *Mobile* and *Biloxi*, or at *New Orleans*, where the lands are much better; for at the firſt the ſoil is chiefly ſand, mixed with little earth. The land, however, is covered with woods of pines, firs, and oaks; which make good trees, as well as at *Ship-Iſland*. The road of *Penſacola* is the only good port thereabouts for large ſhips; and *Ship-Iſland* for ſmall ones, where veſſels

veſſels, that draw from thirteen to fourteen feet water, may ride in ſafety, under the iſland, in fifteen feet, and a good holding ground; as well as in the other ports, which are all only open roads, expoſed to the ſouth, and from weſt to eaſt.

" *Penſacola* is in north-latitude 30° 25′; and is the only road in the bay of *Mexico*, in which ſhips can be ſafe from all winds. It is land-locked on every ſide; and will hold a great number of ſhips, which have very good anchorage in it, in a good holding ground of ſoft ſand, and from twenty-five to thirty-four feet of water. You will find not leſs than twenty-one feet of water on the barr, which is at the entrance into the road, providing you keep in the deepeſt part of the channel. Before a ſhip enters the harbour, ſhe ſhould bring the fort of *Penſacola* to bear between north and north ¼ eaſt, and keep that courſe till ſhe is weſt, or weſt ¼ ſouth, from the fort on the iſland of *St. Roſe*, that is, till that fort bears eaſt, and eaſt ¼ north. Then ſhe muſt bear away a little to the land on the weſt ſide, keeping about mid-way between that and the iſland, to avoid a bank on this laſt, which runs out to ſome

diſtance

diſtance weſt-north-weſt from the point of the iſland.

" If there are any breakers on the ledge of rocks, which lie to the weſtward of the barr, as often happens; if there is any wind, that may ſerve for a mark to ſhips, which ſteer along that ledge, at the diſtance of a good muſket-ſhot, as they enter upon the barr; then keep the courſe above-mentioned. Sometimes the currents ſet very ſtrong out of the road, which you ſhould take care of, leſt they ſhould carry you upon theſe rocks.

" As there is but half a foot riſing *(levée)* on the barr of *Penſacola*, every ſhip of war, if it be not in a ſtorm, may depend upon nineteen (perhaps twenty) feet of water, to go into the harbour, as there are twenty-one feet on the barr. Ships that draw twenty feet muſt be towed in. By this we ſee, that ſhips of ſixty guns may go into this harbour: and even ſeventy gun ſhips, the largeſt requiſite in that country in time of war, if they were built flat-bottomed, like the *Dutch* ſhips, might paſs every where in that harbour.

" In

"In 1719 *Penſacola* was taken by Mr. *Champmeſlin*, in the *Hercules* man of war, of ſixty-four guns, but carried only fifty-ſix; in company with the *Mars*, pierced for ſixty guns, but had in only fifty-four; and the *Triton*, pierced for fifty-four guns, but carried only fifty; with two frigates of thirty-ſix and twenty guns *.

"This road is ſubject to one inconvenience; ſeveral rivers fall into it, which occaſion ſtrong currents, and make boats or canoes, as they paſs backwards and forwards, apt to run a-

* The admiral was on board of the *Hercules*, which drew twenty-one feet of water, and there were but twenty-two feet into the harbour in the higheſt tides; ſo that they deſpaired of carrying in this ſhip. But an old *Canadian*, named *Grimeau*, a man of experience, who was perfectly acquainted with that coaſt, boaſted of being able to do it, and ſucceeded; for which he was the next year honoured with letters of nobleſſe. *Dumont* (an officer there at the time) II. 22.

But *Bellin*, from the charts of the admiralty, makes but twenty feet of water on the barr of *Penſacola*. The difference may ariſe from the tides; which are very irregular and uncertain, on all that coaſt, according to the winds; never riſing above three feet, ſometimes much leſs. In twenty-four hours the tide ebbs in the harbour for eighteen or nineteen hours, and flows five or ſix. *Laval*.

ground;

ground; but as the bottom is all ſand, they are not apt to founder. On the other hand there is a great advantage in this road; it is free from worms, which never breed in freſh water, ſo that veſſels are never worm-eaten in it."

But *F. Charlevoix* ſeems to contradict this laſt circumſtance: "The bay of *Penſacolæ* "would be a pretty good port, ſays he, if the "worms did not eat the veſſels in it, and if "there was a little more water in the entrance "into it; for the *Hercules*, commanded by "Mr. *Champmelin*, touched upon it." It is not ſo certain then, that this harbour is altogether free from worms; altho' it may not be ſo ſubject to them, as other places in thoſe climes, from the many ſmall freſh water rivers that fall into this bay, which may have been the occaſion of theſe accounts, that are ſeemingly contradictory.

In ſuch a place ſhips might at leaſt be preſerved from worms, in all likelihood, by paying their bottoms with *aloes*, or mixing it with their other ſtuff. That has been found to prevent the biting of theſe worms; and might be had in plenty on the ſpot. Many kinds of

aloes would grow on the barren ſandy lands about *Penſacola*, and in *Florida*, which is the proper ſoil for them; and would be a good improvement for thoſe lands, which will hardly bear any thing elſe to advantage, whatever uſe is made of it.

Having room in this place, we may fill it up with an anſwer to a common objection againſt *Louiſiana*; which is, that this country is never likely to turn to any account, becauſe the *French* have made ſo little of it.

But that objection, however common, will appear to proceed only from the ignorance of thoſe who make it. No country can produce any thing without labourers; which, it is certain, the *French* have never had in *Louiſiana*, in any numbers at leaſt, ſufficient to make it turn to any greater account than it has hitherto done. The reaſon of this appears not to be owing to the country, but to their proceedings and miſconduct in it. Out of the many thouſand people who were contracted for by the grantees, to be ſent to *Louiſiana* in 1719, there were but eight hundred ſent, we ſee; and of theſe the greateſt part were ruined by their idle

ſchemes,

ſchemes, which made them and others abandon the country entirely. The few again who remained in it were cut off by an *Indian* maſſacre in 1729, which broke up the only promiſing ſettlements they had in the country, thoſe of the *Natches*, and *Yaſous*, which were never afterwards reinſtated. Inſtead of encouraging the colony in ſuch misfortunes, the miniſter, Cardinal *Fleuri*, either from a ſpirit of œconomy, or becauſe it might be contrary to ſome other of his views, withdrew his protection from it, gave up the public plantations, and muſt thereby, no doubt, have very much diſcouraged others. By theſe means they have had few or no people in *Louiſiana*, but ſuch as were condemned to be ſent to it for their crimes, women of ill fame, deſerted ſoldiers, inſolvent debtors, and galley-ſlaves, *Forçats*, as they call them; "Who, looking on the country only "as a place of exile, were diſheartened at every "thing in it; and had no regard for the pro- "greſs of a colony, of which they were only "members by compulſion, and neither knew "nor conſidered its advantages to the ſtate. "It is from ſuch people that many have "taken their accounts of this country; and

"throw

" throw the blame of all miſcarriages in it
" upon the country, when they are only owing
" to the incapacity and negligence of thoſe
" who were intruſted to ſettle it *."

* *Charlevoix* Hiſt. *N. France*, tom. III. p. 447.

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THE

THE HISTORY OF LOUISIANA.

BOOK III.

The Natural Hiſtory of LOUISIANA.

CHAP. I.

Of Corn *and* Pulſe.

HAVING, in the former part of this work, given an account of the nature of the ſoil in *Louiſiana*, and obſerved that ſome places were proper for one kind of plants, and ſome for another; and that almoſt the whole country was capable of pro-

ducing, and bringing to the utmoſt maturity, all kinds of grain, I ſhall now preſent the induſtrious planter with an account of the trees and plants which may be cultivated to advantage in thoſe lands with which he is now made acquainted.

During my abode in that country, where I myſelf have a grant of lands, and where I lived ſixteen years, I have had leiſure to ſtudy this ſubject, and have made ſuch progreſs in it, that I have ſent to the *Weſt-India* Company in *France* no leſs than three hundred medicinal plants, found in their poſſeſſions, and worthy of the attention of the public. The reader may depend upon my being faithful and exact; he muſt not however here expect a deſcription of every thing that *Louiſiana* produces of the vegetable kind. Its prodigious fertility makes it impracticable for me to undertake ſo extenſive a work. I ſhall chiefly deſcribe thoſe plants and fruits that are moſt uſeful to the inhabitants, either in regard to their own ſubſiſtence or preſervation, or in regard to their foreign commerce; and I ſhall add the manner of cultivating and managing the plants that are of greateſt advantage to the colony.

Louiſiana

Louiſiana produces ſeveral kinds of *maiz*, namely *flour-maiz*, which is white, with a flat, and ſhrivelled ſurface, and is the ſofteſt of all the kinds; homony corn, which is round, hard, and ſhining; of this there are four ſorts, the white, the yellow, the red, and the blue; the *maiz* of theſe two laſt colours is more common in the high lands than in the *Lower Louiſiana*. We have beſides ſmall corn or ſmall *maiz*, ſo called becauſe it is ſmaller than the other kinds. New ſettlers ſow this corn upon their firſt arrival, in order to have whereon to ſubſiſt as ſoon as poſſible; for it riſes very faſt, and ripens in ſo ſhort a time, that from the ſame field they may have two crops of it in one year. Beſides this, it has the advantage of being more agreeable to the taſte than the large kind.

Maiz, which in *France* is called *Turkey Corn*, (and in *England Indian Corn*) is the natural product of this country; for upon our arrival we found it cultivated by the natives. It grows upon a ſtalk ſix, ſeven, and eight feet high; the ear is large, and about two inches diameter, containing ſometimes ſeven hundred grains and upwards; and each ſtalk bears ſometimes ſix or ſeven ears, according to the goodneſs of the ground. The black and light ſoil is that which

agrees beſt with it; but ſtrong ground is not ſo favourable to it.

This corn, it is well known, is very wholeſome, both for man and other animals, eſpecially for poultry. The natives, that they may have change of diſhes, dreſs it in various ways. The beſt is to make it into what is called *parched meal*, *(farine froide)*. As there is nobody who does not eat of this with pleaſure, even tho' not very hungry, I will give the manner of preparing it, that our provinces of *France*, which reap this grain, may draw the ſame advantage from it.

The corn is firſt parboiled in water; then drained and well dried. When it is perfectly dry, it is then roaſted in a plate made for that purpoſe, aſhes being mixed with it to hinder it from burning; and they keep continually ſtirring it, that it may take only the red colour which they want. When it has taken that colour, they remove the aſhes, rub it well, and then put it in a mortar with the aſhes of dried ſtalks of kidney beans, and a little water; they then beat it gently, which quickly breaks the huſk, and turns the whole into meal. This meal, after being pounded, is dried in the ſun, and after

this laſt operation it may be carried any where, and will keep ſix months, if care be taken from time to timé to expoſe it to the ſun. When they want to eat of it, they mix in a veſſel two thirds water with one third meal, and in a few minutes the mixture ſwells greatly in bulk, and is fit to eat. It is a very nouriſhing food, and is an excellent proviſion for travellers, and thoſe who go to any diſtance to trade.

This parched meal mixed with milk and a little ſugar may be ſerved up at the beſt tables. When mixed with milk-chocolate it makes a very laſting nouriſhment. From *maiz* they make a ſtrong and agreeable beer; and they likewiſe diſtil brandy from it.

Wheat, rye, barley, and oats grow extremely well in *Louiſiana*; but I muſt add one precaution in regard to wheat; when it is ſown by itſelf, as in *France*, it grows at firſt wonderfully; but when it is in flower, a great number of drops of red water may be obſerved at the bottom of the ſtalk within ſix inches of the ground, which are collected there during the night, and diſappear at ſun-riſing. This water is of ſuch an acrid nature that in a ſhort time it conſumes the ſtalk, and the ear falls before the grain is

formed. To prevent this misfortune, which is owing to the too great richneſs of the ſoil, the method I have taken, and which has ſucceeded extremely well, is to mix with the wheat you intend to ſow, ſome rye and dry mould, in ſuch a proportion that the mould ſhall be equal to the rye and wheat together. This method I remember to have ſeen practiſed in *France*; and when I aſked the reaſon of it, the farmer told me that as the land was new, and had lately been a wood, it contained an acid that was prejudicial to the wheat; and that as the rye abſorbed that acid without being hurt, it thereby preſerved the other grain. I have ſeen barley and oats in that country three feet high.

The rice which is cultivated in that country was brought from *Carolina*. It ſucceeds ſurprizingly well, and experience has there proved, contrary to the common notion, that it does not want to have its foot always in the water. It has been ſown in the flat country without being flooded, and the grain that was reaped was full grown, and of a very delicate taſte. The fine reliſh need not ſurpriſe us; for it is ſo with all plants and fruits that grow without being watered, and at a diſtance from watry places. Two crops may be reaped from

the

the ſame plant; but the ſecond is poor if it be not flooded. I know not whether they have attempted, ſince I left *Louiſiana*, to ſow it upon the ſides of hills.

The firſt ſettlers found in the country *French* beans of various colours, particularly red and black, and they have been called beans of forty days, becauſe they require no longer time to grow and to be fit to eat green. The *Apalachean* beans are ſo called becauſe we received them from a nation of the natives of that name. They probably had them from the *Engliſh* of *Carolina*, whither they had been brought from *Guiney*. Their ſtalks ſpread upon the ground to the length of four or five feet. They are like the other beans, but much ſmaller, and of a brown colour, having a black ring round the eye, by which they are joined to the ſhell. Theſe beans boil tender, and have a tolerable reliſh, but they are ſweetiſh, and ſomewhat inſipid.

The potatoes are roots more commonly long than thick; their form is various, and their fine ſkin is like that of the *Topinambous (Iriſh potatoes)*. In their ſubſtance and taſte they very much reſemble ſweet cheſnuts. They are cultivated in the following manner; the earth is

raiſed in little hills or high furrows about a foot and a half broad, that by draining the moiſture, the roots may have a better reliſh. The ſmall potatoes being cut in little pieces with an eye in each, four or five of thoſe pieces are planted on the head of the hills. In a ſhort time they puſh out ſhoots, and theſe ſhoots being cut off about the middle of *Auguſt* within ſeven or eight inches of the ground, are planted double, croſs-ways, in the crown of other hills. The roots of theſe laſt are the moſt eſteemed, not only on account of their fine reliſh, but becauſe they are eaſier kept during the winter. In order to preſerve them during that ſeaſon, they dry them in the ſun as ſoon as they are dug up, and then lay them up in a cloſe and dry place, covering them firſt with aſhes, over which they lay dry mould. They boil them, or bake them, or roaſt them on hot coals like cheſnuts; but they have the fineſt reliſh when baked or roaſted. They are eat dry, or cut into ſmall ſlices in milk without ſugar, for they are ſweet of themſelves. Good ſweetmeats are alſo made of them, and ſome *Frenchmen* have drawn brandy from them.

The *Cuſhaws* are a kind of pompion. There are two ſorts of them, the one round, and the other

other in the ſhape of a hunting horn. Theſe laſt are the beſt, being of a more firm ſubſtance, which makes them keep much better than the others; their ſweetneſs is not ſo inſipid, and they have fewer ſeeds. They make ſweetmeats of theſe laſt, and uſe both kinds in ſoup; they make fritters of them, fry them, bake them, and roaſt them on the coals, and in all ways of cooking they are good and palatable.

All kinds of melons grow admirably well in *Louiſiana*. Thoſe of *Spain*, of *France*, of *England*, which laſt are called white melons, are there infinitely finer than in the countries from whence they have their name; but the beſt of all are the water melons. As they are hardly known in *France*, except in *Provence*, where a few of the ſmall kind grow, I fancy a deſcription of them will not be diſagreeable to the reader.

The ſtalk of this melon ſpreads like ours upon the ground, and extends to the length of ten feet. It is ſo tender, that when it is any way bruiſed by treading upon it the fruit dies; and if it is rubbed in the leaſt it grows warm The leaves are very much indented, as broad as the hand when they are ſpread out, and are ſome-

what of a ſea-green colour. The fruit is either round like a pompion, or long. There are ſome good melons of this laſt kind, but the firſt ſort are the moſt eſteemed, and deſervedly ſo. The weight of the largeſt rarely exceeds thirty pounds, but that of the ſmalleſt is always above ten pounds. Their rind is of a pale green colour, interſperſed with large white ſpots. The ſubſtance that adheres to the rind is white, crude, and of a diſagreeable tartneſs, and is therefore never eaten. The ſpace within that is filled with a light and ſparkling ſubſtance, that may be called for its properties a roſe-coloured ſnow. It melts in the mouth as if it were actually ſnow, and leaves a reliſh like that of the water prepared for ſick people from gooſeberry jelly. This fruit cannot fail therefore of being very refreſhing, and is ſo wholeſome, that perſons in all kinds of diſtempers may ſatisfy their appetite with it, without any apprehenſion of being the worſe for it. The water-melons of *Africa* are not near ſo reliſhing as thoſe of *Louiſiana*.

The ſeeds of water-melons are placed like thoſe of the *French* melons. Their ſhape is oval and flat, being as thick at the ends as towards the middle; their length is about ſix lines, and their breadth four. Some are black

and

and others red; but the black are the beſt, and it is thoſe you ought to chuſe for ſowing, if you would wiſh to have good fruit; which you cannot fail of, if they are not planted in ſtrong ground where they would degenerate and become red.

All kinds of greens and roots which have been brought from *Europe* into that colony ſucceed better there than in *France*, provided they be planted in a ſoil ſuited to them; for it is certainly abſurd to think that onions and other bulbous plants ſhould thrive there in a ſoft and watry ſoil, when every where elſe they require a dry and light earth.

CHAP. II.

Of the Fruit Trees of Louiſiana.

I SHALL now proceed to give an account of the fruit trees of this colony, and ſhall begin with the *Vine*, which is ſo common in *Louiſiana*, that whatever way you walk, from the ſea coaſt, for 500 leagues northwards, you cannot proceed an hundred ſteps without meeting with one; but unleſs the vine-ſhoots ſhould happen to grow in an expoſed place, it cannot be expected that their fruit ſhould ever come to perfect maturity. The trees to which they twine are ſo high, and ſo thick of leaves, and the intervals of underwood are ſo filled with reeds, that the ſun cannot warm the earth or ripen the fruit of this ſhrub. I will not undertake to deſcribe all the kinds of grapes which this country produces; it is even impoſſible to know them all; I ſhall only ſpeak of three or four.

The firſt ſort that I ſhall mention does not perhaps deſerve the name of a grape, altho' its wood and its leaf greatly reſemble the vine. This ſhrub bears no bunches, and you hardly ever ſee upon it above two grapes together.

The grape in ſubſtance and colour is very like a violet damaſk plum, and its ſtone, which is always ſingle, greatly reſembles a nut. Tho' not very reliſhing, it has not however that diſagreeable ſharpneſs of the grape that grows in the neighbourhood of *New Orleans*.

On the edge of the ſavannahs or meadows we meet with a grape, the ſhoots of which reſemble thoſe of the *Burgundy* grape. They make from this a tolerable good wine, if they take care to expoſe it to the ſun in ſummer, and to the cold in winter. I have made this experiment myſelf, and muſt ſay that I never could turn it into vinegar.

There is another kind of grape which I make no difficulty of claſſing with the grapes of *Corinth*, commonly called currants. It reſembles them in the wood, the leaf, the tree, the ſize, and the ſweetneſs. Its tartneſs is owing to its being prevented from ripening by the thick ſhade of the large trees to which it twines. If it were planted and cultivated in an open field, I make not the leaſt doubt but it would equal the grape of *Corinth*, with which I claſs it.

Muſcadine grapes, of an amber colour, of a very good kind, and very ſweet, have been found upon declivities of a good expoſure, even ſo far north as the latitude of 31 degrees. There is the greateſt probability that they might make excellent wine of theſe, as it cannot be doubted but the grapes might be brought to great perfection in this country, ſince in the moiſt ſoil of *New Orleans*, the cuttings of the grape which ſome of the inhabitants of that city brought from *France*, have ſuccceded extremely well and afforded good wine.

As a proof of the fertility of *Louiſiana*, I cannot forbear mentioning the following fact; an inhabitant of *New Orleans* having planted in his garden a few twigs of this Muſcadine vine, with the view of making an arbour of them, one of his ſons with another negro boy entered the garden in the month of *June*, when the grapes are ripe, and broke off all the bunches they could find. The father, after ſeverely chiding the two boys, pruned the twigs that had been broken and bruiſed; and as ſeveral months of ſummer ſtill remained, the vine puſhed out new ſhoots, and new bunches, which ripened and were as good as the former.

The

The *Perſimmon*, which the *French* of the colony call *Placminier*, very much reſembles our medlar tree in its leaf and wood: Its flower, which is about an inch and a half broad, is white, and is compoſed of five petals; its fruit is about the ſize of a large hen's egg; it is ſhaped like our medlar, but its ſubſtance is ſweeter, and more delicate. This fruit is aſtringent; when it is quite ripe the natives make bread of it, which they keep from year to year; and the bread has this remarkable property that it will ſtop the moſt violent looſeneſs or dyſentery; therefore it ought to be uſed with caution,. and only after phyſic. The natives, in order to make this bread, ſqueeze the fruit over fine ſieves to ſeparate the pulp from the ſkin and the kernels. Of this pulp, which is like paſte or thick pap, they make cakes about a foot and a half long, a foot broad, and a finger's breadth in thickneſs: Theſe they dry in an oven; upon gridirons, or elſe in the ſun; which laſt method of drying gives a greater reliſh to the bread. This is one of their articles of traffic with the *French*.

Their plum-trees are of two ſorts: The beſt is that which bears violet-coloured plums, quite like ours, which are not diſagreeable, and

which

which certainly would be good if they did not grow in the middle of the woods. The other kind bears plums of the colour of an unripe cherry, and theſe are ſo tart that no body can eat them; but I am of opinion they might be preſerved like gooſeberries, eſpecially if pains were taken to cultivate them in open grounds. The ſmall cherries, called the *Indian* cherry, are frequent in this country. Their wood is very beautiful, and their leaves differ in nothing from thoſe of the cherry tree.

The *Papaws* are only to be found far up in *Higher Louiſiana*. Theſe trees, it would ſeem, do not love heat; they do not grow ſo tall as the plum trees; their wood is very hard and flexible; for the lower branches are ſometimes ſo loaded with fruit that they hang perpendicularly downwards; and if you unload them of their fruit in the evening, you will find them next morning in their natural erect poſition. The fruit reſembles a middle ſized cucumber; the pulp is very agreeable and very wholeſome; but the rind, which is eaſily ſtripped off, leaves on the fingers ſo ſharp an acid, that if you touch your eye with them before you waſh them, it will be immediately inflamed, and itch moſt inſupportably for twenty-four hours after.

The

The natives had doubtleſs got the peach trees and fig trees from the *Engliſh* colony of *Carolina*, before the *French* eſtabliſhed themſelves in *Louiſiana*. The peaches are of the kind which we call *alberges*; are of the ſize of the fiſt, adhere to the ſtone, and contain ſo much water that they make a kind of wine of it. The figs are either blue or white; are large and well enough taſted. Our coloniſts plant the peach ſtones about the end of *February*, and ſuffer the trees to grow expoſed to all weathers. In the third year they will gather from one tree at leaſt two hundred peaches, and double that number for ſix or ſeven years more, when the tree dies irrecoverably. As new trees are ſo eaſily produced, the loſs of the old ones is not in the leaſt regretted.

The orange trees and citron trees that were brought from *Cape François* have ſucceeded extremely well; however I have ſeen ſo ſevere a winter that thoſe kinds of trees were entirely frozen to the very trunk. In that caſe they cut the trees down to the ground, and the following ſummer they produced ſhoots that were better than the former. If theſe trees have ſucceeded in the flat and moiſt ſoil of *New Orleans*, what may we not expect when they are planted

in

in better ſoil, and upon declivities of a good expoſure. The oranges and citrons are as good as thoſe of other countries; but the rind of the orange in particular is very thick, which makes it the better for a ſweet-meat.

There is plenty of wild apples in *Louiſiana*, like thoſe in *Europe*; and the inhabitants have got many kind of fruit trees from *France*, ſuch as apples, pears, plums, cherries, &c. which in the low grounds run more into wood than fruit; the few I had at the *Natches*, proved that high ground is much more ſuited to them than the low.

The blue *whortle berry* is a ſhrub ſomewhat taller than our largeſt gooſeberry buſhes, which are left to grow as they pleaſe. Its berries are of the ſhape of a gooſeberry, grow ſingle, and are of a blue colour: they taſte like a ſweetiſh gooſeberry, and when infuſed in brandy it makes a good dram. They attribute ſeveral virtues to it, which, as I never experienced, I cannot anſwer for. It loves a poor gravelly ſoil.

Louiſiana produces no black mulberries: but from the ſea to the *Arkanſas*, which is an ex-

tent

tent of navigation upon the river of 200 leagues, we meet very frequently with three kinds of mulberries; one a bright red, another perfectly white, and a third white and ſweetiſh. The firſt of theſe kinds is very common, but the two laſt are more rare. Of the red mulberries they make excellent vinegar, which keeps a long time, provided they take care in the making of it to keep it in the ſhade in a veſſel well ſtopped, contrary to the practice in *France*. They make vinegar alſo of bramble berries, but this is not ſo good as the former. I do not doubt but the coloniſts at preſent apply themſelves ſeriouſly to the cultivation of mulberries, to feed ſilk-worms, eſpecially as the countries adjoining to *France*, and which ſupplied us with ſilk, have now made the exportation of it difficult.

The olive-trees in this colony are ſurpriſingly beautiful. The trunk is ſometimes a foot and an half diameter, and thirty feet high before it ſpreads out into branches. The *Provençals* ſettled in the colony affirm, that its olives would afford as good an oil as thoſe of their country. Some of the olives that were prepared to be eat green were as good as thoſe of *Provence*. I have reaſon to think, that if

they

they were planted on the coaſts, the olives would have a finer reliſh.

They have great numbers and a variety of kinds of walnut-trees in this country. There is a very large kind, the wood of which is almoſt as black as ebony, but very porous. The fruit, with the outer ſhell, is of the ſize of a large hen's egg: the ſhell has no cleft, is very rough, and ſo hard as to require a hammer to break it. Tho' the fruit be very reliſhing, yet it is covered with ſuch a thick film, that few can beſtow the pains of ſeparating the one from the other. The natives make bread of it, by throwing the fruit into water, and rubbing it till the film and oil be ſeparated from it. If thoſe trees were engrafted with the French walnut, their fruit would probably be improved.

Other walnut-trees have a very white and flexible wood. Of this wood the natives make their crooked ſpades for houghing their fields. The nut is ſmaller than ours, and the ſhell more tender; but the fruit is ſo bitter that none but perroquets can put up with it.

The

The *Hicori* bears a very ſmall kind of nut, which at firſt ſight one would take for filberts, as they have the ſame ſhape and colour, and their ſhell is as tender, but within they are formed like walnuts. They have ſuch an excellent reliſh, that the French make fried cakes of them as good as thoſe of almonds.

Louiſiana produces but a few filberts, as the filbert requires a poor gravelly ſoil, which is not to be met with in this province, except in the neighbourhood of the ſea, eſpecially near the river *Mobile*.

The large cheſnuts are not to be met with but at the diſtance of 100 leagues from the ſea, and far from rivers in the heart of the woods, between the country of the *Chactaws* and that of the *Chicaſaws*. The common cheſnuts ſucceed beſt upon high declivities, and their fruit is like the cheſnuts that grow in our woods. There is another kind of cheſnuts, which are called the *acorn* cheſnuts, as they are ſhaped like an acorn, and grow in ſuch a cup. But they have the colour and taſte of a cheſnut; and I have often thought, that thoſe were the acorns which the firſt of men were ſaid to have lived upon.

The

The *Sweet-Gum*, or *Liquid-Ambar (Copalm)* is not only extremely common, but it affords a balm, the virtues of which are infinite. Its bark is black and hard, and its wood ſo tender and ſupple, that when the tree is felled you may draw from the middle of it rods of five or ſix feet in length. It cannot be employed in building or furniture, as it warps continually; nor is it fit for burning on account of its ſtrong ſmell; but a little of it in a fire yields an agreeable perfume. Its leaf is indented with five points like a ſtar.

I ſhall not undertake to particularize all the virtues of this *Sweet-Gum* or *Liquid-Ambar*, not having learned all of them from the natives of the country, who would be no leſs ſurpriſed to find that we uſed it only as a varniſh, than they were to ſee our ſurgeons bleed their patients. This balm, according to them, is an excellent febrifuge; they take ten or a dozen drops of it in gruel faſting, and before their meals; and if they ſhould take a little more, they have no reaſon to apprehend any danger. The phyſicians among the natives purge their patients before they give it them. It cures wounds in two days without any bad conſequences: it is equally ſovereign for all kinds of

ulcers, after having applied to them for ſome days a plaſter of bruiſed ground-ivy. It cures conſumptions, opens obſtructions; it affords relief in the cholic and all internal diſeaſes; it comforts the heart; in ſhort, it contains ſo many virtues, that they are every day diſcovering ſome new property that it has.

CHAP. III.

Of Foreſt Trees.

HAVING deſcribed the moſt remarkable of their fruit trees, I ſhall now proceed to give an account of their foreſt trees. White and red cedars are very common upon the coaſt. The incorruptibility of the wood, and many other excellent properties which are well known, induced the firſt *French* ſettlers to build their houſes of it; which were but very low.

Next to the cedar the cypreſs tree is the moſt valuable wood. Some reckon it incorruptible; and if it be not, it is at leaſt a great many years in rotting. The tree that was found twenty feet deep in the earth near *New Orleans* was a cypreſs, and was uncorrupted.

rupted. Now if the lands of *Lower Louiſiana* are augmented two leagues every century, this tree muſt have been buried at leaſt twelve centuries. The cypreſs grows very ſtraight and tall, with a proportionable thickneſs. They commonly make their *Pettyaugres* of a ſingle trunk of this tree, which will carry three or four thouſand weight, and ſometimes more. Of one of thoſe trees a carpenter offered to make two pettyaugres, one of which carried ſixteen ton, and the other fourteen. There is a cypreſs at *Baton Rouge*, a *French* ſettlement twenty-ſix leagues above *New Orleans*, which meaſures twelve yards round, and is of a prodigious height. The cypreſs has few branches, and its leaf is long and narrow. The trunk cloſe by the ground ſometimes ſends off two or three ſtems, which enter the earth obliquely, and ſerve for buttreſſes to the tree. Its wood is of a beautiful colour, ſomewhat reddiſh; it is ſoft, light, and ſmooth; its grain is ſtraight, and its pores very cloſe. It is eaſily ſplit by wedges, and tho' uſed green it never warps. It renews itſelf in a very extraordinary manner: a ſhort time after it is cut down, a ſhoot is obſerved to grow from one of its roots exactly in the form of a ſugar-loaf, and this ſometimes riſes ten feet high before any

leaf

leaf appears: the branches at length ariſe from the head of this conical ſhoot *.

The *Cypreſſes* were formerly very common in *Louiſiana*; but they have waſted them ſo imprudently, that they are now ſomewhat rare. They felled them for the ſake of their bark, with which they covered their houſes, and they ſawed the wood into planks which they exported to different places. The price of the wood now is three times as much as it was formerly.

The *Pine-tree*, which loves a barren ſoil, is to be found in great abundance on the ſea-coaſts, where it grows very high and very beautiful. The iſlands upon the coaſt, which are formed wholly of ſhining ſand, bear no other trees, and I am perſuaded that as fine maſts might be made of them as of the firs of *Sweden*.

All the ſouth parts of *Louiſiana* abound with the *Wild Laurel*, which grows in the woods without any cultivation: the ſame may be ſaid of the ſtone laurel; but if a perſon is not upon his guard he may take for the laurel a tree na-

* This is a miſtake, according to *Charlevoix*.

tural to the country, which would communicate its bad ſmell to every thing it is applied to. Among the laurels the preference ought to be given to the *tulip-laurel (magnolia)* which is not known in *Europe*. This tree is of the height and bulk of one of our common walnut trees. Its head is naturally very round, and ſo thick of leaves that neither the ſun nor rain can penetrate it. Its leaves are full four inches long, near three inches broad, and very thick, of a beautiful ſea-green on the upper-ſide, and reſembling white velvet on the under-ſide: its bark is ſmooth and of a grey colour; its wood is white, ſoft, and flexible, and the grain interwoven. It owes its name to the form of its great white flowers, which are at leaſt two inches broad. Theſe appearing in the ſpring amidſt the gloſſy verdure of the leaves, have a moſt beautiful effect. As the top is naturally round, and the leaves are ever-green, avenues of this tree would doubtleſs be worthy of a royal garden. After it has ſhed its leaves, its fruit appears in the form of a pine apple, and upon the firſt approach of the cold its grain turns into a lively red. Its kernel is very bitter, and 'tis ſaid to be a ſpecific againſt fevers.

The

The *Saſſafras*, the name of which is familiar to botaniſts on account of its medicinal qualities, is a large and tall tree. Its bark is thick, and cracked here and there; its wood is ſomewhat of the colour of cinamon, and has an agreeable ſmell. It will not burn in the fire without the mixture of other wood, and even in the fire, if it ſhould be ſeparated from the flaming wood, it is immediately extinguiſhed, as if it were dipped in water.

The *Maple* grows upon declivities in cold climates, and is much more plentiful in the northern than ſouthern parts of the colony. By boring it they draw from it a ſweet ſyrup which I have drunk of, and which they alledge is an excellent ſtomachic.

The *Myrtle Wax-tree* is one of the greateſt bleſſings with which nature has enriched *Louiſiana*, as in this country the bees lodge their honey in the earth to ſave it from the ravages of the bears, who are very fond of it, and don't value their ſtings. One would be apt to take it, at firſt ſight, both from its bark and its height, for that kind of laurel uſed in the kitchens. It riſes in ſeveral ſtems from the root; its leaf is like that of the laurel, but not ſo

thick nor of ſuch a lively green. It bears its fruit in bunches like a noſegay, riſing from the ſame place in various ſtalks about two inches long: at the end of each of thoſe ſtalks is a little pea, containing a kernel in a nut, which laſt is wholly covered with wax. The fruit, which is very plentiful, is eaſily gathered, as the ſhrub is very flexible. The tree thrives as well in the ſhade of other trees as in the open air, in watry places and cold countries, as well as in dry grounds and hot climates; for I have been told that ſome of them have been found in *Canada*, a country as cold as *Denmark*.

This tree yields two kinds of wax, one a whitiſh yellow, and the other green. It was a long time before they learned to ſeparate them, and they prepared the wax at firſt in the following manner. They threw the grains and the ſtalks into a large kettle of boiling water, and when the wax was detached from them, they ſcummed off the grains. When the water cooled the wax floated in a cake at the top, and being cut ſmall, bleached in a ſhorter time than bees wax. They now prepare it in this manner; they throw boiling water upon the ſtalks and grains till they are entirely floated, and when they have ſtood thus a few minutes, they pour

off

off the water, which carries the fineſt wax with it. This wax when cold is of a pale yellow colour, and may be bleached in ſix or ſeven days. Having ſeparated the beſt wax, they pour the water again upon the ſtalks and grains, and boil all together till they think they have ſeparated all the wax. Both kinds are exported to our ſugar iſlands, where the firſt is ſold for 100 ſols the pound, and the ſecond for 40.

This wax is ſo brittle and dry that if it falls it breaks into ſeveral pieces; on this account however it laſts longer than that of *France*, and is preferred to it in our ſugar iſlands, where the latter is ſoftened by the great heats, and conſumes like tallow. I would adviſe thoſe who prepare this wax to ſeparate the grain from the ſhort ſtalk before they boil it, as the ſtalk is greener than the grain, and ſeems to part eaſily with its colour. The water which ſerves to melt and ſeparate the wax is far from being uſeleſs. The fruit communicates to it ſuch an aſtringent virtue, as to harden the tallow that is melted in it to ſuch a degree, that the candles made of that tallow are as firm as the wax candles of *France*. This aſtringent quality likewiſe renders it an admirable ſpecific againſt a dyſentery or looſeneſs. From what I have

ſaid of the myrtle wax tree, it may well be believed that the *French* of *Louiſiana* cultivate it carefully, and make plantations of it.

The *Cotton-tree* (a *poplar*) is a large tree which no wiſe deſerves the name it bears, unleſs for ſome beards that it throws out. Its fruit which contains the grain is about the ſize of a walnut, and of no uſe; its wood is yellow, ſmooth, ſomewhat hard, of a fine grain, and very proper for cabinet work. The bark of its root is a ſovereign remedy for cuts, and ſo red that it may even ſerve to dye that colour.

The *Acacia (Locuſt)* is the ſame in *Louiſiana* as in *France*, much more common, and leſs ſtreight. The natives call it by a name that ſignifies *hard wood*, and they make their bows of it becauſe it is very ſtiff. They look upon it as an incorruptible wood, which induced the *French* ſettlers to build their houſes of it. The poſts fixed in the earth muſt be entirely ſtripped of their bark, for notwithſtanding their hardneſs, if the leaſt bark be left upon them they will take root.

The *Holm-oak* grows to a ſurpriſing bulk and height in this country; I have ſeen of them

them a foot and a half diameter, and about 30 feet from the ground to the loweſt branches.

The *Mangrove* is very common all over *America*. It grows in *Louiſiana* near the ſea, even to the bounds of low-water mark. It is more prejudicial than uſeful, inaſmuch as it occupies a great deal of good land, prevents ſailors from landing, and affords a ſhelter to the fiſh from the fiſhermen.

Oak-trees abound in *Louiſiana*; there are ſome red, ſome white, and ſome ever-green. A ſhip-builder of St. *Maloes* aſſured me that the red is as good as the ever-green upon which we ſet ſo high a value in *France*. The ever-green oak is moſt common toward the ſea-coaſts, and near the banks of rivers, conſequently may be tranſported with great eaſe, and become a great reſource for the navy of *France* *. I forgot to mention a fourth kind of oak, namely

* Eleven leagues above the mouth of the Miſſiſſippi, on the weſt ſide, there is great plenty of *ever-green oaks*, the wood of which is very proper for the timbers of ſhips, as it does not rot in water. *Dumont*, 1. & 50.

Accordingly the beſt ſhips built in *America* are well known to be thoſe that have their timbers of ever-green oak, and their plank of cedar, of both which there are great plenty on all the coaſts of *Louiſiana*.

the black oak, ſo called from the colour of its bark. Its wood is very hard, and of a deep red. It grows upon the declivities of hills and in the *Savannahs*. Happening after a ſhower of rain to examine one of theſe which I cut down, I obſerved ſome water to come from it as red as blood, which made me think that it might be uſed for dying.

The *Aſh* is very common in this country; but more and better upon the ſea-coaſts than in the inland parts. As it is eaſy to be had, and is harder than the elm, the wheel-wrights make uſe of it for wheels, which it is needleſs to ring with iron in a country where there are neither ſtones nor gravel.

The *Elm*, *Beech*, *Lime*, *Hornbeam*, are exactly the ſame in *Louiſiana* as in *France*; the laſt of theſe trees is very common here. The bark of the *Lime tree* of this country is equally proper for the making of ropes, as the bark of the common Lime; but its leaf is twice as large, and ſhaped like an oblong Trefoil leaf with the point cut off.

The white woods are the *Aſpen*, *Willow*, *Alder* and *Liart*. This laſt grows very large, its

wood is white and light, and its fibres are interwoven; it is very flexible and is eaſily cut, on which account they make their large *Petty-augres* of it.

CHAP. IV.

Of Shrubs and Excreſcences.

THE *Ayac* or *Stinking wood*, is uſually a ſmall tree, ſeldom exceeding the thickneſs of a man's leg; its leaf is of a yellowiſh green, gloſſy, and of an oval form, being about three inches in length. The wood is yellow, and yields a water of the ſame colour, when it is cut in the ſap: but both the wood and the water that comes from it have a diſagreeable ſmell. The natives uſe the wood for dying; they cut it into ſmall bits, pound them, and then boil them in water. Having ſtrained this water, they dip the feathers and hair into it, which it is their cuſtom to dye firſt yellow and then red. When they intend to uſe it for the yellow dye, they take care to cut the wood in the winter, but if they want only a ſlight colour they never mind the ſeaſon of cutting it.

The *Machonchi*, or *Vinegar tree*, is a ſhrub with leaves, ſomewhat reſembling thoſe of the aſh; but the foot-ſtalk from which the leaves hang is much longer. When the leaves are dry the natives mix them with their tobacco to weaken it a little, for they don't love ſtrong tobacco for ſmoaking. The wood is of an aſtringent nature, and if put into vinegar makes it ſtronger.

The *Caſſine*, or *Yapon*, is a ſhrub which never grows higher than 15 feet; its bark is very ſmooth, and the wood flexible. Its leaf is very much indented, and when uſed as tea is reckoned good for the ſtomach. The natives make an intoxicating liquor from it, by boiling it in water till great part of the liquor evaporate.

The *Toothach-tree* does not grow higher than 10 or 12 feet. The trunk, which is not very large, is wholly covered over with ſhort thick prickles, which are eaſily rubbed off. The pith of this ſhrub is almoſt as large as that of the elder, and the form of the leaf is almoſt the ſame in both. It has two barks, the outer almoſt black, and the inner white, with ſomewhat of a pale reddiſh hue. This inner

bark

bark has the property of curing the toothach. The patient rolls it up to the ſize of a bean, puts it upon the aching tooth, and chews it till the pain ceaſes. Sailors and other ſuch people powder it, and uſe it as pepper.

The *Paſſion thorn* does not riſe above the height of a ſhrub; but its trunk is rather thick for its height. This ſhrub is in great eſteem among the *Natches*; but I never could learn for what reaſon. Its leaf reſembles that of the black thorn; and its wood while it is green is not very hard. Its prickles are at leaſt two inches long, and are very hard and piercing; within half an inch of their root two other ſmall prickles grow out from them ſo as to form a croſs. The whole trunk is covered with theſe prickles, ſo that you muſt be very wary how you approach it, or cut it.

The *Elder tree* is exactly like that of *France*, only that its leaf is a little more indented. The juice of its leaves mixed with hog's lard is a ſpecific againſt the hæmorrhoids.

The *Palmetto* has its leaves in the form of an open fan, ſcolloped at the end of each of its folds. Its bark is more rough and knotty than

that of the palm tree. Altho' it is leſs than that of the *Eaſt Indies*, it may however ſerve to the ſame purpoſes. Its wood is not harder than that of a cabbage, and its trunk is ſo ſoft that the leaſt wind overturns it, ſo that I never ſaw any but what were lying along on the ground. It is very common in *Lower Louiſiana*, where there are no wild oxen; for thoſe animals who love it dearly, and are greatly fattened by it, devour it wherever they can find it. The *Spaniſh* women make hats of its leaves that do not weigh an ounce, riding hoods, and other curious works.

The *Birch tree* is the ſame with that of *France*. In the north they make canoes of its bark large enough to hold eight perſons. When the ſap riſes they ſtrip off the bark from the tree in one piece with wedges, after which they ſew up the two ends of it to ſerve for ſtem and ſtern, and anoint the whole with gum.

I make not the leaſt doubt but that there are great numbers of other trees in the foreſts of *Louiſiana* that deſerve to be particularly deſcribed; but I know of none, nor have I heard of any, but what I have already ſpoken of. For our travellers, from whom alone we can get

any

any intelligence of thoſe things, are more intent upon diſcovering game which they ſtand in need of for their ſubſiſtence, than in obſerving the productions of nature in the vegetable kingdom. To what I have ſaid of trees, I ſhall only add, from my own knowledge, an account of two ſingular excreſcences.

The firſt is a kind of *Agaric* or *Muſhroom*, which grows from the root of the walnut-tree, eſpecially when it is felled. The natives, who are very careful in the choice of their food, gather it with great attention, boil it in water, and eat it with their gruel. I had the curioſity to taſte of it, and found it very delicate, but rather inſipid, which might eaſily be corrected with a little ſeaſoning.

The other excreſcence is commonly found upon trees near the banks of rivers and lakes. It is called *Spaniſh beard*, which name was given it by the natives, who, when the *Spaniards* firſt appeared in their country about 240 years ago, were greatly ſurpriſed at their muſtachios and beards. This excreſcence appears like a bunch of hair hanging from the large branches of trees, and might at firſt be eaſily miſtaken for an old perruque, eſpecially when

it is dancing with the wind, As the firſt ſettlers of *Louiſiana* uſed only mùd walls for their houſes, they commonly mixed it with the mud for ſtrengthening the building. When gathered it is of a grey colour, but when it is dry its bark falls off, and diſcovers black filaments as long and as ſtrong as the hairs of a horſe's tail. I dreſſed ſome of it for ſtuffing a mattraſs, by firſt laying it up in a heap to make it part with the bark, and afterwards beating it to take off ſome ſmall branches that reſemble ſo many little hooks. It is affirmed by ſome to be incorruptible: I myſelf have ſeen of it under old rotten trees that was perfectly freſh and ſtrong.

CHAP. V.

Of Creeping Plants.

THE great fertility of *Louiſiana* renders the creeping plants extremely common, which, excluſive of the Ivy, are all different from thoſe which we have in *France*. I ſhall only mention the moſt remarkable.

The *Bearded-creeper* is ſo called from having its whole ſtalk covered with a beard about an

an inch long, hooked at the end, and ſomewhat thicker than a horſe's hair. There is no tree which it loves to cling to ſo much as to the *Sweet Gum*; and ſo great is its ſympathy, if I may be allowed the expreſſion, for that tree, that if it grow between it and any other tree, it turns ſolely towards the *Sweet Gum*, altho' it ſhould be at the greateſt diſtance from it. This is likewiſe the tree upon which it thrives beſt. It has the ſame virtue with its balm of being a febrifuge, and this I affirm after a great number of proofs. The phyſicians among the natives uſe this ſimple in the following manner. They take a piece of it, above the length of the finger, which they ſplit into as many threads as poſſible; theſe they boil in a quart of water, till one third of the decoction evaporate, and the remainder is ſtrained clear. They then purge the patient, and the next day, upon the approach of the fit, they give a third of the decoction to drink. If the patient be not cured with the firſt doſe, he is again purged and drinks another third, which ſeldom fails of having the wiſhed-for effect. This medicine is indeed very bitter, but it ſtrengthens the ſtomach; a ſingular advantage it has over the *Jeſuits bark*, which is accuſed of having a contrary effect.

There is another *Creeper* very like Salſaparilla, only that it bears its leaves by threes. It bears a fruit ſmooth on one ſide like a filbert, and on the other as rough as the little ſhells which ſerve for money on the *Guiney* coaſt. I ſhall not ſpeak of its properties; they are but too well known by the women of *Louiſiana*, eſpecially the girls, who very often have recourſe to it.

Another *Creeper* is called by the native phyſicians *the remedy againſt poiſoned arrows*. It is large and very beautiful; its leaves are pretty long, and the pods it bears are narrow, about an inch broad, and eight inches long.

The Salſaparilla grows naturally in *Louiſiana*, and it is not inferior in its qualities to that of *Mexico*. It is ſo well known that 'tis needleſs to enlarge upon it.

The *Eſquine* partly reſembles a creeper and partly a bramble. It is furniſhed with hard ſpikes like prickles, and its oblong leaves are like thoſe of the common *Creeper (Liane)*; its ſtalk is ſtraight, long, [illegible] and hard, and it runs up along the re[illegible] root is ſpungy, and ſometimes as large a[illegible] head, but more

long

long than round. Beſides the ſudorific virtue which the *Eſquine* poſſeſſes in common with the Salſaparilla, it has the property of making the hair grow, and the women among the natives uſe it ſucceſfully with this view. They cut the root into ſmall bits, boil them in water, and waſh their heads with the decoction. I have ſeen ſeveral of them whoſe hair came down below their knees, and one particularly whoſe hair came lower than the ankle bones.

Hops grow naturally in the gullies in the high lands.

Maiden-hair grows in *Louiſiana* more beautiful, at leaſt as good as that of *Canada*, which is in ſo great repute. It grows in gullies upon the ſides of hills, in places that are abſolutely impenetrable to the moſt ardent rays of the ſun. It ſeldom riſes above a foot, and it bears a thick ſhaggy head. The native phyſicians know more of its virtues than we do in *France*.

The *Canes* or *Reeds* which I have mentioned ſo often may be divided into two kinds. One kind grows in moiſt places to the height of eighteen feet, and the thickneſs of the wriſt. The natives make matts, ſieves, ſmall boxes, and

other

other works of it. Thoſe that grow in dry places are neither ſo high nor ſo thick, but are ſo hard, that before the arrival of the *French*, the natives uſed ſplits of thoſe canes to cut their victuals with. After a certain number of years, the large canes bear a great abundance of grain, which is ſomewhat like oats, but about three times as large. The natives carefully gather theſe grains and make bread or gruel of them. This flour ſwells as much as that of wheat. When the reeds have yielded the grain they die, and none appear for a long time after in the ſame place, eſpecially if fire has been ſet to the old ones.

The *Flat-Root* receives its name from the form of its root, which is thin, flat, pretty often indented, and ſometimes even pierced thro': it is a line or ſometimes two lines in thickneſs, and its breadth is commonly a foot and a half. From this large root hang ſeveral other ſmall ſtraight roots, which draw the nouriſhment from the earth. This plant, which grows in meadows that are not very rich, ſends up from the ſame root ſeveral ſtraight ſtalks about eighteen inches high, which are as hard as wood, and on the top of the ſtalks it bears ſmall purpliſh flowers, in their figure greatly reſembling thoſe of heath;

heath; its ſeed is contained in a deep cup cloſed at the head, and in a manner crowned. Its leaves are about an inch broad, and about two long, without any indenting, of a dark green, inclining to a brown. It is ſo ſtrong a ſudorific, that the natives never uſe any other for promoting ſweating, altho' they are perfectly acquainted with *ſaſſafras*, *ſalſaparilla*, the *eſquine* and others.

The *Rattle-ſnake-herb* has a bulbous root, like that of the tuberoſe, but twice as large. The leaves of both have the ſame ſhape and the ſame colour, and on the under ſide have ſome flame-coloured ſpots; but thoſe of the rattle-ſnake plant are twice as large as the others, end in a very firm point, and are armed with very hard prickles on both ſides. Its ſtalk grows to the height of about three feet, and from the head riſe five or ſix ſprigs in different directions, each of which bears a purple flower an inch broad, with five leaves in the form of a cup. After theſe leaves are ſhed there remains a head about the ſize of a ſmall nut, but ſhaped like the head of a poppy. This head is ſeparated into four diviſions, each of which contains four black ſeeds, equally thick throughout, and about the ſize of large lentil. When the head

is

is ripe, it will, when ſhaken, give the ſame ſound as the tail of a rattle-ſnake, which ſeems to indicate the property of the plant; for it is the ſpecific remedy againſt the bite of that dangerous reptile. The perſon who has been bit ought immediately to take a root, bite off part of it, chew it for ſome time, and apply it to the wound. In five or ſix hours it will extract the whole poiſon, and no bad conſequences need be apprehended.

Ground-ivy is ſaid by the natives to poſſeſs many more virtues than are known to our botaniſts. It is ſaid to eaſe women in labour when drank in a decoction; to cure ulcers, if bruiſed and laid upon the ulcered part; to be a ſovereign remedy for the head-ach; a conſiderable quantity of its leaves bruiſed, and laid as a cataplaſm upon the head, quickly removes the pain. As this is an inconvenient application to a perſon that wears his hair, I thought of taking the ſalts of the plant, and I gave ſome of them in vulnerary water to a friend of mine who was often attacked with the head-ach, adviſing him likewiſe to draw up ſome drops by the noſe: he ſeldom practiſed this but he was relieved a few moments after.

The *Achechy* is only to be found in the ſhade of a wood, and never grows higher than ſix or ſeven inches. It has a ſmall ſtalk, and its leaves are not above three lines long. Its root conſiſts of a great many ſprigs a line in diameter, full of red juice like chickens blood. Having tranſplanted this plant from an overſhadowed place into my garden, I expected to ſee it greatly improved; but it was not above an inch taller, and its head was only a little buſhier than uſual. It is with the juice of this plant that the natives dye their red colour. Having firſt dyed their feathers or hair yellow or a beautiful citron colour with the *ayac wood*, they boil the roots of the *achechy* in water, then ſqueeze them with all their force, and the expreſſed liquor ſerves for the red dye. That which was naturally white before it was dyed yellow, takes a beautiful ſcarlet; that which was brown, ſuch as buffalos hair, which is of a cheſnut colour, becomes a reddiſh brown.

I ſhall not enlarge upon the ſtrawberries, which are of an excellent flavour, and ſo plentiful, that from the beginning of *April* the ſavannahs or meadows appear quite red with them. I ſhall alſo only juſt mention the tobacco, which I reſerve for the article of agriculture; but

but I ought not to omit to take notice, that hemp grows naturally on the lands adjoining to the lakes on the weſt of the *Miſſiſippi*. The ſtalks are as thick as one's finger, and about ſix feet long. They are quite like ours both in the wood, the leaf, and the rind. The flax which was ſown in this country roſe three feet high.

I cannot affirm from my own knowledge that the ſoil in this province produces either white muſhrooms or truffles. But morelles in their ſeaſon are to be found in the greateſt abundance, and round muſhrooms in the autumn.

When I conſider the mild temperature of this climate, I am perſuaded that all our flowers would ſucceed extremely well in it. The country has flowers peculiar to itſelf, and in ſuch abundance, that from the month of *May* till the end of ſummer, you can hardly ſee the graſs in the meadows; and of ſuch various hues that one is at a loſs which to admire moſt and declare to be the moſt beautiful. The number and diverſity of thoſe flowers quite enchant the ſight. I will not however attempt to give a particular account of them, as I am not qualified on this head to ſatisfy the deſires of the curious, from my having neglected to conſider the va-

rious flowers themſelves. I have ſeen ſingle and ſmall roſes without any ſmell; and another kind of roſe with four white petals, which in its ſmell, chives, and pointal, differed in nothing from our damaſk roſes. But of all the flowers of this country that which ſtruck me moſt, as it is both very common and laſts a long time, is the flower called *Lion's Mouth*. The flowers which decorate its ſtalk, its ſhady colours, its blowing for more than three months, juſtly entitle it to the preference before all other flowers. It forms of itſelf an agreeable noſe-gay; and in my opinion it deſerves to be ranked with the fineſt flowers, and to be cultivated with attention in the gardens of our kings.

As to cotton and indigo I defer ſpeaking of them till I come to the chapter of agriculture.

CHAP.

CHAP. VI.

Of the Quadrupedes.

BEFORE I ſpeak of the animals which the firſt ſettlers found in *Louiſiana*, it is proper to obſerve, that all thoſe which were brought hither from *France*, or from *New Spain* and *Carolina*, ſuch as horſes, oxen, ſheep, goats, dogs, cats, and others, have multiplied and thriven perfectly well. However it ought to be remarked, that in *Lower Louiſiana*, where the ground is moiſt and much covered with wood, they can neither be ſo good nor ſo beautiful as in *Higher Louiſiana*, where the ſoil is dry, where there are moſt extenſive meadows, and where the ſun warms the earth to a much greater degree.

The *Buffalo* is about the ſize of one of our largeſt oxen, but he appears rather bigger, on account of his long curled wool, which makes him appear to the eye much larger than he really is. This wool is very fine and very thick, and is of a dark cheſnut colour, as are likewiſe his briſtly hairs, which are alſo curled, and ſo long, that the buſh between his horns often falls

over

over his eyes and hinders him from ſeeing before him; but his ſenſe of hearing and ſmelling is ſo exquiſite as in ſome meaſure to ſupply the want of the other. A pretty large bunch riſes on his ſhoulders in the place where they join to the neck. His horns are thick, ſhort, and black; and his hoof is alſo black. The cows of this ſpecies have ſmall udders like thoſe of a mare.

This bufalo is the chief food of the natives, and of the *French* alſo for a long time paſt; the beſt piece is the bunch on the ſhoulders, the taſte of which is extremely delicate. They hunt this animal in the winter; for which purpoſe they leave *Lower Louiſiana*, and the river *Miſſiſipi*, as he cannot penetrate thither on account of the thickneſs of the woods; and beſides loves to feed on long graſs, which is only to be found in the meadows of the high lands. In order to get near enough to fire upon him, they go againſt the wind, and they take aim at the hollow of the ſhoulder, that they may bring him to the ground at once, for if he is only ſlightly wounded, he runs againſt his enemy. The natives when hunting ſeldom chuſe to kill any but the cows, having experienced that the fleſh of the male ſmells rank; but this they

might eaſily prevent, if they but cut off the teſticles from the beaſt as ſoon as he is dead, as they do from ſtags and wild boars. By killing the males there is leſs hazard of diminiſhing the ſpecies than by killing the females; and beſides, the males have much more tallow, and their ſkins are the largeſt and beſt,

Theſe ſkins are an object of no ſmall conſideration. The natives dreſs them with their wool on, to ſuch great perfection, as to render them more pliable than our buff. They dye them different colours, and cloath themſelves therewith. To the *French* they ſupply the place of the beſt blankets, being at the ſame time very warm and very light.

The ſtag is entirely the ſame with that of *France*, only he is a little larger. They are only to be found in *Upper Louiſiana*, where the woods are much thinner than in *Lower Louiſiana*, and the cheſnuts which the ſtag greatly loves are very common.

The deer is very frequent in this province, notwithſtanding the great numbers of them that are killed by the natives. According to the hunters, he partly reſembles the ſtag, the rain-

deer,

deer, and the roe-buck. As to myſelf I can only ſay what I have ſeen, that he is about four feet high, has large horns bending forwards, and decorated with ſeveral antlers, the ends of which are formed ſomewhat like a roſe; that his fleſh is dry like that of ours, and when he is fat taſtes like mutton. They feed in herds, and are not in the leaſt of a fierce nature. They are exceſſively capricious, hardly remain a moment in one place, but are coming and going continually. The natives dreſs the ſkin extremely well, like buff, and afterwards paint it. Thoſe ſkins that are brought to *France* are often called does ſkins.

The natives hunt the deer ſometimes in companies, and ſometimes alone. The hunter who goes out alone furniſhes himſelf with the dried head of a deer, with part of the ſkin of the neck faſtened to it, and this ſkin is ſtretched out with ſeveral hoops made of ſplit cane, which are kept in their places by other ſplits placed along the inſide of the ſkin, ſo that the hands and arms may be eaſily put within the neck. Being thus provided, he goes in queſt of the deer, and takes all neceſſary precautions not to be diſcovered by that animal: When he ſees one, he approaches it as gently

as poſſible, hiding himſelf behind a buſh which he carries in his hand, till he be within ſhot of it. But if, before he can come near enough, the buck ſhakes its head, which is a ſign that it is going to make ſome capers and run away, the hunter immediately counterfeits the cries of thoſe animals when they call each other, in which caſe the buck frequently comes up towards him. He then ſhews the head which he holds in his hand, and by lowering and lifting his arm by turns, it makes the appearance of a buck feeding, and lifting his head from time to time to gaze. The hunter ſtill keeps himſelf behind the buſh, till the buck comes near enough to him, and the moment he turns his ſide he fires at the hollow of his ſhoulder, and lays him dead.

When the natives want to make the dance of the deer; or if they want to exerciſe themſelves merrily; or if it ſhould happen that the *Great Sun* inclines to ſuch ſport, they go about an hundred of them in a company to the hunting of this animal, which they muſt bring home alive. As it is a diverting exerciſe, many young men are generally of the party, who diſperſe themſelves in the meadows among the thickets in order to diſcover the deer. They no ſooner perceive

perceive one than they advance towards him in a wide creſcent, one point of which may be about a quarter of a league from the other. Part of the creſcent draws near to him, which frightens him away to another point; that part likewiſe advancing, he immediately flies back to the other ſide. He is kept thus running from one ſide to another a conſiderable time, on purpoſe to exerciſe the young men, and afford diverſion to the *Great Sun*, or to another *Little Sun*, who is nominated to ſupply his place. The deer ſometimes attempts to get out and eſcape by the openings of the creſcent, in which caſe thoſe who are at the points run forwards, and oblige him to go back. The creſcent then gradually forms a circle; and when they perceive the deer beginning to be tired, part of them ſtoop almoſt to the ground, and remain in that poſture till he approaches them, when they riſe and ſhout: he inſtantly flies off to the other ſide, where they do the ſame; by which means he is at length ſo exhauſted, that he is no longer able to ſtand on his legs, and ſuffers himſelf to be taken like a lamb. Sometimes however he defends himſelf on the ground with his antlers and fore-feet; they therefore uſe the precaution to ſeize upon him behind, and even in that caſe they are ſometimes wounded.

The hunters having ſeized the deer preſent it to the *Great Sun*, or in his abſence to the perſon whom he ſent to repreſent him. If he ſays, *well*, the roe-buck is immediately opened, and its four quarters carried to the hut of the *Great Sun*, who gives portions of them to the chief men among the hunters.

The wolf is not above fifteen inches high, and of a proportionable length. He is not ſo brown as our wolves, nor ſo fierce and dangerous; he is therefore more like a dog than a wolf, eſpecially the dog of the natives, who differs from him in nothing, but that he barks. The wolf is very common in the hunting countries; and when the hunter makes a hut for himſelf in the evening upon the bank of a river, if he ſees the wolf, he may be confident that the bufalos are not at a very great diſtance. It is ſaid, that this animal, not daring to attack the bufalo when in a herd, will come and give notice to the hunter that he may kill him, in hopes of coming in for the offals. The wolves are actually ſo familiar, that they come and go on all ſides when looking for ſomething to eat, without minding in the leaſt whether they be near or at a diſtance from the habitations of men.

In my time two very large black wolves were ſeen in *Louiſiana*. The oldeſt inhabitants, and thoſe who travel to the remoteſt parts of the colony, declared that they had never before ſeen any ſuch; from whence it was concluded, that they were foreign wolves which had loſt their way. Fortunately they killed them both; for one of them was a ſhe-wolf big with young.

The bear appears in *Louiſiana* in winter, as the ſnows, which then cover the northern climates, hinder him from procuring a ſubſiſtence there, and force him ſouthwards. If ſome few are ſeen in the ſummer time, they are only the ſlow young bears, that have not been ſtrong enough to follow the herd northwards. The bear lives upon roots and fruits, particularly acorns; but his moſt delicate food is honey and milk. When he meets with either of theſe laſt, he will rather ſuffer himſelf to be killed than quite his prize. Our coloniſts have ſometimes diverted themſelves by burying a ſmall pail with ſome milk in it almoſt up to the edge in the ground, and ſetting two young bears to it. The conteſt then was which of the two ſhould hinder the other from taſting the milk, and both of them ſo tore the earth with their paws, and pulled at the pail, that they gene-

rally overturned the milk, before either of them had taſted of it.

In oppoſition to the general opinion, which ſuppoſes the bear a carnivorous animal, I affirm, with all the inhabitants of this colony, and the neighbouring countries, that he never feeds upon fleſh. It is indeed to be lamented that the firſt travellers had the impudence to publiſh to the world a thouſand falſe ſtories, which were eaſily believed becauſe they were new. People, ſo far from wiſhing to be undeceived, have even been offended with thoſe who attempted to detect the general errors; but it is my duty to ſpeak the truth, for the ſake of thoſe who are willing to hear it. What I maintain here is not a mere conjectural ſuppoſition, but a known fact over all *North America*, which may be atteſted by the evidence of a great number of people who have lived there, and by the traders who are going and coming continually. There is not one inſtance can be given of their having devoured men, notwithſtanding their great multitudes, and the extreme hunger which they muſt ſometimes have ſuffered; for even in that caſe they never ſo much as touch the butchers meat which they meet with.

The

The bears ſeldom quit the banks of the *Miſſiſipi*, as it is there that they can beſt procure a ſubſiſtence; but when I lived at the *Natches* there happened ſo ſevere a winter, that thoſe animals came from the north in ſuch numbers that they ſtarved each other, and were very lean. Their great hunger obliged them to quit the woods which line the banks of the river; they were ſeen at night running among the ſettlements; and they ſometimes even entered thoſe court yards that were not well ſhut; they there found butchers meat expoſed to the open air, but they never touched it, and eat only the corn or roots they could meet with. Certainly on ſuch an occaſion as this, and in ſuch a preſſing want, they would have proved carnivorous, if it had been in the leaſt degree their natural diſpoſition.

But perhaps one will ſay, "It is true they "never touch dead fleſh; it is only living fleſh "that they devour." That is being very delicate indeed, and what I can by no means allow them; for if they were fleſh-eaters, I greatly ſuſpect that, in the ſevere famine which I have ſpoken of, they would have made a hearty meal of the butchers meat which they found in the court yards; or at leaſt would have devoured

ſeveral perſons who fell in their way, which they never did. The following fact however will be a more compleat anſwer to this objection.

Two *Canadians*, who were on a journey, landed on a ſand-bank, when they perceived a bear croſſing the river. As he appeared fat, and conſequently would yield a great deal of oil, one of the travellers ran forwards and fired at him. Unhappily however he only ſlightly wounded him; and as the bears in that caſe always turn upon their enemy, the hunter was immediately ſeized by the wounded bear, who in a few moments ſqueezed him to death, without wounding him in the leaſt with his teeth, altho' his muzzle was againſt his face, and he muſt certainly have been exaſperated. The other *Canadian*, who was not above three hundred paces diſtance, ran to ſave his comrade with the utmoſt ſpeed, but he was dead before he came up to him; and the bear eſcaped into the wood. Upon examining the corpſe he found the place, where the bear had ſqueezed it, preſſed in two inches more than the reſt of the breaſt.

Some perhaps may ſtill add, that the mildneſs of the climate of *Louiſiana* may have an effect upon

upon the diſpoſition of the bears, and prevent them from being ſo voracious as thoſe of our continent; but I affirm that carnivorous animals retain the ſame diſpoſition in all countries. The wolves of *Louiſiana* are carnivorous as well as thoſe of *Europe*, altho' they differ in other particulars. The tigers of *Africa*, and thoſe of *America*, are equally miſchievous animals. The wild-cats of *America*, tho' very different from thoſe of *Europe*, have however the ſame appetite for mice when they are tamed. It is the ſame with other ſpecies, naturally inclined to live upon other animals; and the bears of *America*, if fleſh eaters, would not quit the countries covered with ſnow, where they would find men and other animals in abundance, to come ſo far in ſearch of fruits and roots; which kind of nouriſhment carnivorous animals refuſe to taſte *.

Bears are ſeen very frequently in *Louiſiana* in the winter time, and they are ſo little dreaded, that the people ſometimes make it a diverſion

* Since I wrote the above account of the bears, I have been certainly informed, that in the mountains of *Savoy* there are two ſorts of bears. The one black like that of *Louiſiana*, and not carnivorous; the other red, and no leſs carnivorous than the wolves. Both ſorts turn upon their enemy when wounded.

to hunt them. When they are fat, that is about the end of *December*, they cannot run ſo faſt as a man; therefore the hunters are in no danger if they ſhould turn upon them. The ſhe-bears are tolerably fat when they are big with young; but after they have littered they quickly become lean.

The bears uſually arrive in *Louiſiana* towards the end of autumn; and then they are very lean, as they do not leave the north till the earth be wholly covered with ſnow, and find often but a very ſcanty ſubſiſtence in their way ſouthwards. I ſaid above, that thoſe animals ſeldom go to any great diſtance from the river; and on both banks travellers meet with ſuch a beaten path in winter, that to thoſe who are not acquainted with it, it appears like the track of men. I myſelf, the firſt time I obſerved it, was deceived by it. I was then near 200 miles from any human dwelling, yet the path at firſt appeared to me as if it had been made by thouſands of men, who had walked that way barefooted. Upon a narrower inſpection however, I obſerved, that the prints of the feet were ſhorter than that of a man, and that there was the impreſſion of a claw at the end of each toe. It is proper to obſerve that in thoſe paths the

bear

bear does not pique himſelf upon politeneſs, and will yield the way to nobody; therefore it is prudent in a traveller not to fall out with him for ſuch a trifling affair.

The bears, after they have been a ſhort time in the country, and found abundance of fruits, turn fat and lazy, and it is then the natives go out to hunt them. The bear, when he is fat, huts himſelf, that is, retires into the hollow trunk of ſome rotten tree that has died on end. The natives, when they meet with any of thoſe trees, which they ſuſpect contains a bear in it, give two or three ſtrong blows againſt the trunk, and immediately run behind the next tree oppoſite to the loweſt breach. If there be a bear within, he appears in a few minutes at the breach, to look out and ſpy the occaſion of the diſturbance; but upon obſerving nothing likely to annoy him, he goes down again to the bottom of his caſtle.

The natives having once ſeen their prey, gather a heap of dried canes, which they bruiſe with their feet, that they may burn the eaſier, and one of them mounting upon a tree adjoining to that in which the bear is, ſets fire to the reeds, and darts them one after another into the breach;

breach, the other hunters having planted themſelves in ambuſcade upon other trees. The bear is quickly burned out of his habitation, and he no ſooner appears on the outſide than they let fly their arrows at him, and often kill him before he gets to the bottom of the tree.

He is no ſooner dead than ſome of the hunters are diſpatched to look for a deer, and they ſeldom fail of bringing in one or two. When a deer is brought they cut off the head, and then take off the ſkin whole, beginning at the neck, and rolling it down, as they cut it, like a ſtocking. The legs they cut off at the knee-joints, and having cleaned and waſhed the ſkin, they ſtop all the holes except the neck, with a kind of paſte made of the fat of the deer mixed with aſhes, over which they tie ſeveral bindings with the bark of the lime-tree. Having thus provided a kind of caſk, they fill it with the oil of the bear, which they prepare by boiling the fleſh and fat together. This *deer of oil*, as it is called, they ſell to the *French* for a gun, a yard of cloth, or any other thing of that value. The *French*, before they uſe it, purify it, by putting it into a large kettle, with a handful of laurel leaves; and ſprinkling it when it begins to be hot with ſome water, in which they

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have diſſolved a large quantity of ſalt. The ſmoke that riſes upon this ſprinkling carries off with it any bad ſmell the fat may have; they next pour it off into a veſſel, and eight days after there is found on the top of it a clear oil which ſerves all the purpoſes of olive oil; what remains below is a fine kind of lard, proper for the kitchen, and a ſovereign remedy for all kinds of pains. I myſelf was cured of the rheumatiſm in my ſhoulder by it.

The *Tiger* is not above a foot and a half high, and long in proportion: his hair is ſomewhat of a bright bay colour, and he is briſk as all tigers naturally are. His fleſh when boiled taſtes like veal, only it is not ſo inſipid. There are very few of them to be ſeen; I never ſaw but two near my ſettlement; and I have great reaſon to think that it was the ſame beaſt I ſaw both times. The firſt time he laid hold of my dog who barked and howled; but upon my running towards him, the tiger left him. The next time he ſeized a pig; but this I likewiſe reſcued, and his claws had gone no deeper than the fat. This animal is not more carnivorous than fearful; he flies at the ſight of a man, and makes off with greater ſpeed, if you ſhout and halloo as he runs.

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The *Cat-a-mount* is a kind of wild cat, as high as the tiger, but not ſo thick, and his ſkin is extremely beautiful. He is a great deſtroyer of poultry, but fortunately his ſpecies is rare.

Foxes are ſo numerous, that upon the woody heights you frequently ſee nothing but their holes. As the woods afford them plenty of game, they do not moleſt the poultry, which are always allowed to run at large. The foxes are exactly ſhaped like ours, but their ſkin is much more beautiful. Their hair is fine and thick, of a deep brown colour, and over this riſe ſeveral long ſilvered-coloured hairs, which have a fine effect.

The wild cat has been improperly ſo called by the firſt *French* ſettlers in *Louiſiana*; for it has nothing of the cat but its nimble activity, and rather reſembles a monkey. It is not above eight or ten inches high, and about fifteen long. Its head is like that of a fox; it has long toes, but very ſhort claws, not made for ſeizing game; accordingly it lives upon fruit, bread, and other ſuch things. This animal may be tamed, and then becomes very frolickſome and full of tricks. The hair of thoſe that

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are tame is grey; but of the wild is reddiſh; neither of them is ſo beautiful as that of the fox; it grows very fat, and its fleſh is good to eat. I ſhall not deſcribe the real wild cat, as it is entirely like ours.

The *Rabbit* is extremely common over all *Louiſiana*; it is particular in this, that its pile is like that of the hare, and it never burrows. Its fleſh is white and delicate, and has the uſual taſte, without any rankneſs. There is no other kind of *Rabbit* or *Hare*, if you pleaſe to call it, in all the colony, than that above deſcribed.

The *Wood-Rat* has the head and tail of a common rat, but has the bulk and length of a cat. Its legs are ſhort, its paws long, and its toes are armed with claws; its tail is almoſt without hair, and ſerves for hooking itſelf to any thing; for when you take hold of it by that part, it immediately twiſts itſelf round your finger. Its pile is grey, and tho' very fine, yet is never ſmooth. The women among the natives ſpin it and dye it red. It hunts by night, and makes war upon the poultry, only ſucking their blood and leaving their fleſh. It is very rare to ſee any creature walk ſo ſlow; and I have often catched them when walking my ordinary pace.

pace. When he ſees himſelf upon the point of being caught, inſtinct prompts him to counterfeit being dead; and in this he perſeveres with ſuch conſtancy, that tho' laid on a hot gridiron he will not make the leaſt ſign of life. He never moves unleſs the perſon go to a diſtance or hide himſelf, in which caſe he endeavours as faſt as poſſible to eſcape into ſome hole or buſh.

When the ſhe-one is about to litter, ſhe chuſes a place in the thick buſhes at the foot of a tree, after which ſhe and the male crop a great deal of fine dry graſs, which is loaded upon her belly, and then the male drags her and her burden by the tail to the littering place. She never quits her young a moment; but when ſhe is obliged to change her lodging carries them with her in a pouch or double ſkin that wraps round her belly, and there they may ſleep or ſuck at their eaſe. The two ſides of this pouch lap ſo cloſe that the joining can hardly be obſerved; nor can they be ſeparated without tearing the ſkin. If the ſhe-one be caught carrying her young thus with her, ſhe will ſuffer herſelf to be roaſted alive, without the leaſt ſign of life, rather than open the pouch and expoſe her young ones. The fleſh of this animal is very good, and taſtes ſomewhat

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like that of a ſucking pig, when it is firſt broiled, and afterwards roaſted on the ſpit.

The *Pole-cat* or *Skunk* is about the ſize of a kitten eight months old. The male is of a beauful black, but the female has rings of white intermixed with the black. Its ear and its paw are like that of a mouſe, and it has a very lively eye. I ſuppoſe it lives upon fruits and ſeeds. It is moſt juſtly called the *ſtinking beaſt*, for its odour is ſo ſtrong, that it may be purſued upon the track twenty-four hours after it has paſſed. It goes very ſlow, and when the hunter approaches it, it ſquirts out far and wide ſuch a ſtinking urine, that neither man nor beaſt can hardly approach it. A drop of this creature's blood, and probably ſome of its urine, having one day fallen upon my coat when I was hunting, I was obliged as faſt as poſſible to go home and change my cloaths; and before I could uſe my coat it was ſcoured and expoſed for ſeveral days to the dew.

The Squirrels of *Louiſiana* are like thoſe of *France*, excepting one kind, which are called *Flying-Squirrels*, becauſe they leap from one tree to another, tho' the diſtance between them be twenty-five or thirty feet. It is about the

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ſize of a rat, and of a deep aſh-colour. Its two fore-legs are joined to its two hind-legs by two membranes, ſo that when it leaps it ſeems to fly, tho' it always leaps ſomewhat downwards. This animal may be very eaſily tamed; but even then it is beſt to chain it. There is another ſort, not much bigger than a mouſe, and of a bright bay-colour. Theſe are ſo familiar that they will come out of the woods, will enter the houſes, and ſit within two yards of the people of the houſe, if they do not make any motion; and there they will feed on any maiz within their reach. I never was ſo well diverted in my life with the frolics of any animal, as I have been with the vivacity and attitudes of this little ſquirrel.

The *Porcupine* is large and fine of his kind; but as he lives only upon fruit, and loves cold, is moſt common about the river *Illinois*, where the climate is ſomewhat cold, and there is plenty of wild fruits. The ſkin, when ſtripped of the quills, is white and brown. The natives dye part of the white, yellow and red, and the brown they dye black. They have likewiſe the art of ſpliting the ſkin, and applying it to many curious works, particularly to trim the

edges

edges of their deer-ſkins, and to line ſmall bark-boxes, which are very neat.

The *Hedge-Hog* of *Louiſiana* is in every reſpect the ſame with that of *Europe*.

I ſhall not enlarge upon the *Beavers*, which are univerſally known, from the many deſcriptions we have of them.

The *Otters* are the ſame with thoſe of *France*, and there are but very few of them to be ſeen.

Some *Turtle* are ſeen in this country; but very rarely. In the many hundred leagues of country that I have paſſed over, I have hardly ever ſeen above a hundred.

Frogs are very common, eſpecially in *Lower Louiſiana*, notwithſtanding the great number of ſnakes that deſtroy them. There are ſome that grow very large, ſometimes above a foot and an half long, and aſtoniſh ſtrangers at firſt by their croaking, eſpecially if they are in a hollow tree.

The *Crocodile* is very common in the river *Miſſiſipi*. Altho' this amphibious animal be almoſt as well known as thoſe I have juſt men-

tioned, I cannot however omit taking ſome notice of it. Without troubling the reader with a deſcription of it, which he will meet with every where, I ſhall obſerve that it ſhuns the banks of the river frequented by men. It lays its eggs in the month of *May*, when the ſun is already hot in that country, and it depoſits them in the moſt concealed place it can find among graſs expoſed to the heats of the ſouth. The eggs are about the ſize of thoſe of a gooſe, but longer in proportion. Upon breaking them you will find hardly any thing but white, the yolk being about the ſize of that of a young hen. I never ſaw any that were new hatched. The ſmalleſt I ever met with, which I concluded to be about three months old, was as long as a middle-ſized eel, and an inch and a half thick. I have killed one nineteen feet long, and three feet and a half in its greateſt breadth. A friend of mine killed one twenty-two feet long; and the legs of both of theſe, which on land ſeemed to move with great difficulty, were not above a foot in length. But however ſluggiſh they be on land, in the water they move with great agility.

This animal has his body always covered with ſlime, which is the caſe with all fiſhes that

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live in muddy waters. When he comes on ſhore his track is covered with that ſlime, as his belly trails on the ground, and this renders the earth very ſlippery in that part, eſpecially as he returns by the ſame path to the water. He never hunts the fiſh upon which he ſubſiſts; but places himſelf in ambuſcade, and catches them as they paſs. For that purpoſe he digs a hole in the bank of the river, below the ſurface of the water, where the current is ſtrong, having a ſmall entrance, but large enough within to turn himſelf round in. The fiſh, which are fatigued with the ſtrong current, are glad to get into the ſmooth water in that corner, and there they are immediately ſeized by the Crocodile.

I ſhall not contradict the accounts of venerable antiquity about the Crocodiles of the *Nile*, who fall upon men and devour them; who croſs the roads, and make a ſlippery path upon them to trip paſſengers, and make them ſlide into the river; who counterfeit the voice of an infant, to draw children into their ſnares; neither ſhall I contradict the travellers who have confirmed thoſe ſtories from mere hearſays. But as I profeſs to ſpeak the truth, and to advance nothing but what I am certain of from my own knowledge, I may ſafely affirm that the Crocodiles of *Louiſi-*

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ana are doubtleſs of another ſpecies than thoſe of other countries. In fact, I never heard them imitate the cries of an infant, nor is it at all probable that they can counterfeit them. Their voice is as ſtrong as that of a bull. It is true they attack men in the water, but never on land, where they are not at all formidable. Beſides, there are nations that in great part ſubſiſt upon this animal, which is hunted out by the fathers and mothers, and killed by the children. What can we then believe of thoſe ſtories that have been told us of the Crocodile? I myſelf killed all that ever I met of them; and they are ſo much the leſs to be dreaded, in that they can neither run nor riſe up againſt a man. In the water indeed, which is their favourite element, they are dangerous; but in that caſe it is eaſy to guard againſt them.

The largeſt of all the reptiles of *Louiſiana* is the *Rattle-Snake*: ſome of them have been ſeen fifteen inches thick, and long in proportion; but this ſpecies is naturally ſhorter in proportion to their thickneſs than the other kinds of ſerpents. This ſerpent gets its name from ſeveral hollow knots at its tail, very thin and dry, which make a rattling noiſe. Theſe knots, tho' inſerted into each other, are yet quite detached, and only

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the firſt of them is faſtened to the ſkin. The number of the knots, it is ſaid, marks the age of the ſerpent, and I am much inclined to believe it; for as I have killed a great number of them, I always obſerved, that the longer and thicker the ſperpent was, it had the more knots. Its ſkin is almoſt black; but the lower part of its belly is ſtriped black and white.

As ſoon as it hears or ſees a man it rouſes itſelf by ſhaking its tail, which makes a rattling noiſe that may be heard at ſeveral paces diſtance, and gives warning to the traveller to be upon his guard. It is much to be dreaded when it coils itſelf up in a ſpiral line, for then it may eaſily dart upon a man. It ſhuns the habitations of men, and by a ſingular providence, wherever it retires to, there the herb which cures its bite, is likewiſe to be found.

There are ſeveral other kinds of ſerpents to be ſeen here, ſome of which reſemble thoſe of *France*, and attempt to ſlip into the hen-houſes to devour the eggs and new-hatched chickens. Others are green, about two feet long, and not thicker than a gooſe-quill; they frequent the meadows, and may be ſeen running over

the ſpires of graſs, ſuch is their lightneſs and nimbleneſs.

Vipers are very rare in *Lower Louiſiana*, as that reptile loves ſtoney grounds. In the highlands they are now-and-then to be met with, and there they quite reſemble ours.

Lizards are very common: there is a ſmall kind of theſe that are called *Cameleons*, becauſe they change their colour according to that of the place they paſs over *.

Among the ſpiders of *Louiſiana* there is one kind that will appear very extraordinary. It is as large, but rather longer than a pigeon's egg, black, with gold-coloured ſpecks. Its claws are pierced thro' above the joints. It does not carry its eggs like the reſt, but encloſes them in a kind of cup covered with its ſilk. It lodges itſelf in a kind of nut made of the ſame ſilk, and hung to the branches of the trees. The web which this inſect weaves is ſo ſtrong, that

* When the *Cameleon* is angry a nerve riſes archwiſe from his mouth to the middle of his throat; and the ſkin which covers it is ſo ſtretched as to remain red whatever colour the reſt of the body be. He never does any hurt, and always runs away when obſerved.

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it not only ſtops birds, but cannot even be broken by men without a conſiderable effort.

I never ſaw any *Moles* in *Louiſiana*, nor heard of any being ſeen by others.

CHAP. VII.

Of Birds, and flying Inſects.

BIRDS are ſo very numerous in *Louiſiana*, that if all the different kinds of them were known, which is far from being the caſe at preſent, the deſcription of them alone would require an entire volume. I only undertake the deſcription of all thoſe, which have come within my knowledge, the number of which, I am perſuaded, will be ſufficient to ſatisfy the curious reader.

The *Eagle*, the king of birds, is ſmaller than the *Eagle* of the *Alps*; but he is much more beautiful, being entirely white, excepting only the tips of his wings which are black. As he is alſo very rare, this is another reaſon for heightening his value to the natives, who purchaſe at a great price the large feathers of

his wings, with which they ornament the *Calumet* or ſymbol of peace, as I have elſewhere deſcribed.

When ſpeaking of the king of birds, I ſhall take notice of the *Wren*, called by the *French Roitelet* (petty King) which is the ſame in *Louiſiana* as in *France*. The reaſon of its name in *French* will plainly enough appear from the following hiſtory. A magiſtrate, no leſs reſpectable for his probity than for the rank he holds in the law, aſſured me that, when he was at *Sables d'Olonne* in *Poitou*, on account of an eſtate which he had in the neigbourhood of that city, he had the curioſity to go and ſee a white *Eagle* which was then brought from *America*. After he had entered the houſe a *Wren* was brought, and let fly in the hall where the *Eagle* was feeding. The *Wren* perched upon a beam, and was no ſooner perceived by the *Eagle* than he left off feeding, flew into a corner, and hung down his head. The little bird, on the other hand, began to chirp and appear angry, and a moment after flew upon the neck of the *Eagle*, and pecked him with the greateſt fury, the *Eagle* all the while hanging his head in a cowardly manner, between his feet. The

Wren,

Wren, after ſatisfying its animoſity, returned to the beam.

The *Falcon*, the *Hawk*, and the *Taſſel* are the ſame as in *France*; but the *Falcons* are much more beautiful than ours.

The *Carrion-Crow*, or *Turky-Buſtard*, is of the ſize and ſhape of a *Turky-cock*; his head is covered with red fleſh, and his plumage is black: he has a hooked beak, but his toes are armed with very ſmall talons, and are therefore very improper for ſeizing live game, which indeed he does not chuſe to attack, as his want of agility prevents him from darting upon it with the rapidity of a bird of prey. Accordingly he lives only upon the dead beaſts that he happens to meet with, and yet notwithſtanding this kind of food he ſmells of muſk. Several people maintain, that the *Carrion-Crow*, or *Carancro*, is the ſame with our *Vulture*. The *Spaniards* forbid the killing of it under pain of corporal puniſhment; for as they do not uſe the whole carcaſe of the bufaloes which they kill, thoſe birds eat what they leave, which otherwiſe by rotting on the ground, would, according to them, infect the air.

The *Cormorant* is ſhaped very much like a duck, but its plumage is different and much more beautiful. This bird frequents the ſhores of the ſea and of lakes, but rarely appears in rivers. Its uſual food is fiſh; but as it is very voracious, it likewiſe eats dead fleſh; and this it can tear to pieces by means of a notch in its bill, which is about the ſize of that of a duck.

The *Swans* of *Louiſiana* are like thoſe of *France*, only they are larger. However, notwithſtanding their bulk and their weight, they often riſe ſo high in the air, that they cannot be diſtinguiſhed but by their ſhrill cry. Their fleſh is very good to eat, and their fat is a ſpecific againſt cold humours. The natives ſet a great value upon the feathers of the *Swan*. Of the large ones they make the diadems of their ſovereigns, hats, and other ornaments; and they weave the ſmall ones as the peruke-makers weave hair, and make coverings of them for their noble women. The young people of both ſexes make tippets of the ſkin, without ſtripping it of its down.

The *Canada-Gooſe* is a water-fowl, of the ſhape of a Gooſe; but twice as large and heavy. Its plumage is aſh-coloured; its eyes are cover-

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ed with a black ſpot; its cries are different from thoſe of a gooſe and ſhriller; its fleſh is excellent.

The *Pelican* is ſo called from its large head; its large bill, and above all for its large pouch, which hangs from its neck, and has neither feathers nor down. It fills this pouch with fiſh, which it afterwards diſgorges for the nouriſhment of its young. It never removes from the ſhores of the ſea, and is often killed by ſailors for the ſake of the pouch, which when dried ſerves them as a purſe for their tobacco.

The *Geeſe* are the ſame with the *Wild Geeſe* of *France*. They abound upon the ſhores of the ſea and of lakes, but are rarely ſeen in rivers.

In this country there are three kinds of *Ducks*; firſt, the *Indian Ducks*, ſo called becauſe they came originally from that country. Theſe are almoſt entirely white, having but a very few grey feathers. On each ſide of their head they have fleſh of a more lively red than that of the *Turky-cock*, and they are larger than our tame *Ducks*. They are as tame as thoſe of *Europe*, and their fleſh when young is delicate, and of a fine flavour. The *Wild Ducks* are

fatter, more delicate, and of better taſte than thoſe of *France*; but in other reſpects they are entirely the ſame. For one you ſee in *France* you may here count a thouſand. The *Perching-Ducks* or *Carolina Summer-Ducks*, are ſomewhat larger than our *Teals*. Their plumage is quite beautiful, and ſo changeable that no painting can imitate it. Upon their head they have a beautiful tuft of the moſt lively colours, and their red eyes appear like flames. The natives ornament their calumets or pipes with the ſkin of their neck. Their fleſh is very good, but when it is too fat it taſtes oily. Theſe *Ducks* are to be met with the whole year round; they perch upon the branches of trees, which the others do not, and it is from this they have their name.

The *Teal* are found in every ſeaſon; and they differ nothing from thoſe of *France* but in having a finer reliſh.

The *Divers* of *Louiſiana* are the ſame with thoſe of *France*: they no ſooner ſee the fire in the pan, than they dive ſo ſuddenly that the ſhot cannot touch them, and they are therefore called *Lead-Eaters*.

The *Saw-bill* has the inſide of its beak indented like the edge of a ſaw: it is ſaid to live wholly upon ſhrips, the ſhells of which it can eaſily break.

The *Crane* is a very common water-fowl; it is larger than a *Turky*, very lean, and of an excellent taſte. It eats ſomewhat like beef, and makes very good ſoup.

The *Flamingo* has only a little down upon its head; its plumage is grey, and its fleſh good.

The *Spatula* has its name from the form of its bill, which is about ſeven or eight inches long, an inch broad towards the head, and two inches and a half towards the extremity; it is not quite ſo large as a *Wild Gooſe*; its thighs and legs are about the height of thoſe of a *Turky*. Its plumage is roſe-coloured, the wings being brighter than any other part. This is a water-fowl, and its fleſh is very good.

The *Heron* of *Louiſiana* is not in the laſt different from that of *Europe*.

The *Egret*, or *White Heron*, is ſo called from tufts of feathers upon the wings near the body which hinder it from flying high; it is a water-fowl with white plumage; but its fleſh taſtes very oily.

The *Bec-croche*, or *Crook-bill*, has indeed a crooked bill, with which it ſeizes the cray-fiſh upon which it ſubſiſts. Its fleſh has that taſte, and is red. Its plumage is a whitiſh grey; and it is about the ſize of a capon.

The *Indian Water-Hen*, and the *Green-Foot*, are the ſame as in *France*.

The *Hatchet-Bill* is ſo called on account of its bill, which is red, and formed like the edge of an ax. Its feet are alſo of a beautiful red, and it is therefore often called *Red-Foot*. As it lives upon ſhell-fiſh it never removes from the ſea-coaſt, but upon the approach of a ſtorm, which is always ſure to follow its retiring into the inland parts.

The *King-Fiſher* excels ours in nothing but in the beauty of its plumage, which is as various as the rain-bow. This bird, it is well known, goes always againſt the wind; but perhaps

haps few people know that it preſerves the ſame property when it is dead. I myſelf hung a dead one by a ſilk thread directly over a ſea-compaſs, and I can declare it as a fact that the bill was always turned towards the wind.

The *Sea-Lark* and *Sea-Snipe* never quit the ſea; their fleſh may be eat, as it has very little of the oily taſte.

The *Frigate-Bird* is a large bird, which in the day-time keeps itſelf in the air above the ſhore of the ſea. It often riſes very high, probably for exerciſe; for it feeds upon fiſh, and every night retires to the coaſt. It appears larger than it really is, as it is covered with a great many feathers of a grey colour. Its wings are very long, its tail forked, and it cuts the air with great ſwiftneſs.

The *Draught-Bird* is a large bird, not much unlike the *Frigate-Bird*, as light, but not ſo ſwift. The under-part of its plumage is chequered brown and white, but the upper-part is of greyiſh brown.

The *Fool* is of a yellowiſh colour, and about the ſize of a hen; it is ſo called, becauſe it

will ſuffer a man to approach it ſo near as to ſeize it with his hand: but even then it is too ſoon to cry victory; for if the perſon who ſeizes it does not take the greateſt precaution, it will ſnap off his finger at one bite.

When thoſe three laſt birds are obſerved to hover very low over the ſhore, we may moſt certainly expect an approaching ſtorm. On the other hand, when the ſailors ſee the *Halcyons* behind their veſſel, they expect and generally meet with fine weather for ſome days.

Since I have mentioned the *Halcyon*, I ſhall here deſcribe it. It is a ſmall bird, about the ſize of a *Swallow*, but its beak is longer, and its plumage is violet-coloured. It has two ſtreaks of a yellowiſh brown at the end of the feathers of its wings, which when it ſits appear upon its back. When we left *Louiſiana* near an hundred *Halcyons* followed our veſſel for near three days: they kept at the diſtance of about a ſtone-caſt, and ſeemed to ſwim, yet I could never diſcover that their feet were webbed, and was therefore greatly ſurpriſed. They probably live upon the ſmall inſects that drop from the out-ſide of the veſſel when ſailing; for they now-and-then dived and came up in the

ſame

ſame place. I have ſome ſuſpicion that, by keeping in the wake of the ſhip, they float after it without ſwiming; for when they happened to be out of the wake of the ſhip they were obliged to fly in order to come up with the ſhip again. This bird is ſaid to build its neſt of the glutinous froth of the ſea cloſe upon the ſhore, and to launch it when a land breeze ariſes, raiſing one of its wings in the form of a ſail, which receiving the wind helps to carry it out to ſea.

I ſhall now proceed to ſpeak of the fowls which frequent the woods, and ſhall begin with the *Wild-Turky*, which is very common all over the colony. It is finer, larger, and better than that in *France*. The feathers of the *Turky* are of a duſkiſh grey, edged with a ſtreak of gold colour, near half an inch broad. In the ſmall feathers the gold-coloured ſtreak is not above one tenth of an inch broad. The natives make fans of the tail, and of four tails joined together the *French* make an umbrella. The women among the natives weave the feathers as our peruke-makers weave their hair, and faſten them to an old covering of bark, which they likewiſe line with them, ſo that it has down on both ſides. Its fleſh is more delicate, fatter, and more juicy than that of ours. They

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go in flocks, and with a dog one may kill a great many of them. I never could procure any of the *Turky*'s eggs, to try to hatch them, and discover whether they were as difficult to bring up in this country as in *France*, since the climate of both countries is almost the same. My slave told me that in his nation they brought up the young *Turkies* as easily as we do chickens.

The *Pheasant* is the most beautiful bird that can be painted, and in every respect entirely like that of *Europe*. Their rarity in my opinion makes them more esteemed than they deserve. I would at any time prefer a slice off the fillet of a *Bufalo* to any *Pheasant*.

The *Partridges* of *Louisiana* are not larger than a *Wood-pigeon*. Their plumage is exactly the same with that of our grey *Partridges*; they have also the horse-shoe upon the breast; they perch upon trees, and are seldom seen in flocks. Their cry consists only of two strong notes, somewhat resembling the name given them by the natives who call them *Ho-ouy*. Their flesh is white and delicate, but, like all the other game in this country, it has no *fumet*, and only excels in the fine taste.

The *Woodcock* is very rare, becauſe it is only to be met with in inhabited countries. It is like that of *France*; its fleſh is white, but rather plumper and more delicate than that of ours, which is owing to the plenty and goodneſs of its fruit.

The *Snipe* is much more common than the *Woodcock*, and in this country is far from being ſhy. Its fleſh is white, and of a much better reliſh than that of ours.

I am of opinion that the *Quail* is very rare in *Louiſiana*; I have ſometimes heard it, but never ſaw it, nor know any *Frenchman* that ever did.

Some of our coloniſts have thought proper to give the name of *Ortolan* to a ſmall bird which has the ſame plumage, but in every other reſpect does not in the leaſt reſemble it.

The *Corbijeau* is as large as the *Woodcock*, and very common. Its plumage is varied with ſeveral ſhady colours, and is different from that of the *Woodcock*; its feet and beak are alſo longer, which laſt is crooked and of a reddiſh yellow

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colour; its fleſh is likewiſe firmer and better taſted.

The *Parroquet* of *Louiſiana* is not quite ſo large as thoſe that are uſually brought to *France*. Its plumage is uſually of a fine ſea-green, with a pale roſe-coloured ſpot upon the crown, which brightens into red towards the beak, and fades off into green towards the body. It is with difficulty that it learns to ſpeak, and even then it rarely practiſes it, reſembling in this the natives themſelves, who ſpeak little. As a ſilent *Parrot* would never make its fortune among our *French* ladies, it is doubtleſs on this account that we ſee ſo few of theſe in *France*.

The *Turtle-Dove* is the ſame with that of *Europe*, but few of them are ſeen here.

The *Wood-Pigeons* are ſeen in ſuch prodigious numbers, that I do not fear to exaggerate, when I affirm that they ſometimes cloud the ſun. One day on the banks of the *Miſſiſipi* I met with a flock of them which was ſo large, that before they all paſſed I had leiſure to fire with the ſame piece four times at them. But the rapidity of their flight was ſo great, that tho' I

do

do not fire ill, with my four ſhots I brought down but two.

Theſe birds come to *Louiſiana* only in the winter, and remain in *Canada* during the ſummer, where they devour the corn, as they eat the acorns in *Louiſiana*. The *Canadians* have uſed every art to hinder them from doing ſo much miſchief, but without ſucceſs. But if the inhabitants of thoſe colonies were to go a fowling for thoſe birds in the manner that I have done, they would inſenſibly deſtroy them. When they walk among the high foreſt trees, they ought to remark under what trees the largeſt quantity of dung is to be ſeen. Thoſe trees being once diſcovered, the hunters ought to go out when it begins to grow dark, and carry with them a quantity of brimſtone which they muſt ſet fire to in ſo many earthen plates placed at regular diſtances under the trees. In a very ſhort time they will hear a ſhower of *Wood-Pigeons* falling to the ground, which, by the light of ſome dried canes, they may gather into ſacks, as ſoon as the brimſtone is extinguiſhed.

I ſhall here give an inſtance that proves not only the prodigious number of thoſe birds, but alſo their ſingular inſtinct. In one of my journeys

neys at land, when I happened to be upon the bank of the river, I heard a confuſed noiſe, which ſeemed to come along the river from a conſiderable diſtance below us. As the ſound continued uniformly I embarked, as faſt as I could, on board the pettiaugre, with four other men, and ſteered down the river, keeping in the middle, that I might go to any ſide that beſt ſuited me. But how great was my ſurpriſe when I approached the place from whence the noiſe came, and obſerved it to proceed from a thick ſhort pillar on the bank of the river. When I drew ſtill nearer to it, I perceived that it was formed by a legion of wood-pigeons, who kept continually flying up and down ſucceſſively among the branches of an ever-green oak, in order to beat down the acorns with their wings. Every now-and-then ſome alighted to eat the acorns which they themſelves or the others had beat down; for they all acted in common, and eat in common; no avarice nor private intereſt appearing among them, but each labouring as much for the reſt as for himſelf.

Crows are common in *Louiſiana*, and as they eat no carrion their fleſh is better taſted than that of the crows of *France*. Whatever their appetite

appetite may be, they dare not for the carrion crow approach any carcaſs.

I never ſaw any *Ravens* in this country, and if there be any they muſt be very rare.

The *Owls* are larger and whiter than in *France*, and their cry is much more frightful. The *Little Owl* is the ſame with ours, but much more rare. Theſe two birds are more common in *Lower Louiſiana* than in the higher.

The *Magpye* reſembles thoſe of *Europe* in nothing but its cry; it is more delicate, is quite black, has a different manner of flying, and chiefly frequents the coaſts.

The *Blackbirds* are black all over, not excepting their bills nor their feet, and are almoſt as large again as ours. Their notes are different, and their fleſh is hard.

There are two ſorts of *Starlings* in this country; one grey and ſpotted, and the other black. In both the tip of the ſhoulder is of a bright red. They are only to be ſeen in winter; and then they are ſo numerous, that upwards of 300 of them have been taken at once in a net.

A beaten path is made near a wood, and after it is cleaned and ſmoothed, it is ſtrewed with rice. On each ſide of this path is ſtretched a long narrow ſilken net, with very ſmall meſhes, and made to turn over at once by ſtrings faſtened to the ſtick that ſtretches the end of it. The ſtarlings no ſooner alight to pick up the grain, than the fowler, who lies concealed with the ſtrings in his hand, pulls the net over them.

The *Wood-pecker* is much the ſame as in *France*; but here there are two kinds of them; one has grey feathers ſpotted with black; the other has the head and the neck of a bright red, and the reſt of the body as the former. This bird lives upon the worms which it finds in rotten wood, and not upon ants, as a modern author would have us believe, for want of having conſidered the nature of the things which he relates. The bird, when looking for its food, examines the trunks of trees that have loſt their bark; it claſps by its feet with its belly cloſe to the tree, and hearkens if it can hear a worm eating the wood; in this manner it leaps from place to place upon the trunk till it hears a worm, then it pierces the wood in that part, pricks the worm with its hard and pointed tongue, and draws it out. The arms which

nature has furniſhed it with are very proper for this kind of hunting; its claws are hard and very ſharp; its beak is formed like a little ax, and is very hard; its neck is long and flexible to give proper play to its beak; and its hard tongue, which it can extend three or four inches, has a moſt ſharp point, with ſeveral beards that help to hold the prey.

The *Swallows* of this country have that part yellow which ours have white, and they, as well as the martins, live in the woods.

The *Nightingale* differs in nothing from ours in reſpect to its ſhape or plumage, unleſs that it has the bill a little longer. But in this it is particular that it is not ſhy, and ſings thro' the whole year, tho' rarely. It is very eaſy to entice them to your roof, where it is impoſſible for the cats to reach them, by laying ſomething for them to eat upon a lath, with a piece of the ſhell of a gourd which ſerves to hold their neſt. You may in that caſe depend upon their not changing their habitation.

The *Pope* is a bird that has a red and black plumage. It has got that name perhaps becauſe its colour makes it look ſomewhat old,

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and none but old men are promoted to that dignity; or becauſe its notes are ſoft, feeble, and rare; or laſtly, becauſe they wanted a bird of that name in the colony, having two other kinds named cardinals and biſhops.

The *Cardinal* owes its name to the bright red of the feathers, and to a little cowl on the hind part of the head, which reſembles that of the biſhop's ornament, called a *Camail*. It is as large as a black-bird but not ſo long. Its bill and toes are large, ſtrong, and black. Its notes are ſo ſtrong and piercing that they are only agreeable in the woods. It is remarkable for laying up its winter proviſion in the ſummer, and near a *Paris* buſhel of maiz has been found in its retreat, artfully covered, firſt with leaves, and then with ſmall branches, with only a little opening for the bird itſelf to enter.

The *Biſhop* is a bird ſmaller than the linnet; its plumage is a violet-coloured blue, and its wings, which ſerve it for a cope, are entirely violet colour. Its notes are ſo ſweet, ſo variable, and tender, that thoſe who have once heard it, are apt to abate in their praiſes of the nightingale. I had ſuch great pleaſure in hearing this charming bird, that I left an oak ſtanding very

 near

near my apartment, upon which he uſed to come and perch, tho' I very well knew, that the tree, which ſtood ſingle, might be overturned by a blaſt of wind, and fall upon my houſe to my great loſs.

The *Humming Bird* is not larger even with its feathers than a large beetle. The colour of its feathers is variable according to the light they are expoſed in; in the ſun they appear like enamel upon a gold ground, which delights the eyes. The longeſt feathers of the wings of this bird are not much more than half an inch long, its bill is about the ſame length, and pointed like an awl; and its tongue reſembles a ſowing needle; its feet are like thoſe of a large fly. Notwithſtanding its little ſize, its flight is ſo rapid, that it is always heard before it be ſeen. Altho' like the bee it ſucks the flowers, it never reſts upon them, but ſupports itſelf upon its wings, and paſſes from one flower to another with the rapidity of lightening. It is a rare thing to catch a humming bird alive; one of my friends however had the happineſs to catch one. He had obſerved it enter the flower of a convolvulus, and as it had quite buried itſelf to get at the bottom, he run forwards, ſhut the flower, cut it from the ſtalk, and carried off the bird a priſoner.

priſoner. He could not however prevail upon it to eat, and it died four days after.

The *Troniou* is a ſmall bird about the ſize of a ſparrow; its plumage is likewiſe the ſame; but its beak is ſlenderer. Its notes ſeem to expreſs its name.

The *French* ſettlers raiſe in this province turkies of the ſame kind with thoſe of *France*, fowls, capons, &c. of an excellent taſte. The pidgeons for their fine flavour and delicacy are preferred by *Europeans* to thoſe of any other country. The *Guiney Fowl* is here delicious.

In *Louiſiana* we have two kinds of *Silk Worms*; one was brought from *France*, the other is natural to the country. I ſhall enlarge upon them under the article of agriculture.

The *Tobacco Worm* is a caterpillar of the ſize and figure of a ſilk worm. It is of a fine ſea-green colour, with rings of ſilver colour; on its rump it has a ſting near a quarter of an inch long. Theſe inſects quickly do a great deal of miſchief, therefore care is taken every day while the tobacco is riſing, to pick them off and kill them.

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In ſummer *Caterpillars* are ſometimes found upon the plants, but theſe inſects are very rare in the colony. Glow-worms are here the ſame as in *France*.

Butterflies are not near ſo common as in *France*; the conſequence of there being fewer caterpillars; but they are of incomparable beauty, and have the moſt brilliant colours. In the meadows are to be ſeen black graſhoppers, which almoſt always walk, rarely leap, and ſtill ſeldomer fly. They are about the ſize of the finger or thumb, and their head is ſhaped ſomewhat like that of a horſe. Their four ſmall wings are of a moſt beautiful purple. Cats are very fond of graſhoppers.

The *Bees* of *Louiſiana* lodge in the earth to ſecure their honey from the ravages of the bears. Some few indeed build their combs in the trunks of trees as in *Europe*; but by far the greateſt number in the earth in the lofty foreſts, where the bears ſeldom go.

The *Flies* are of two kinds, one a yellowiſh brown, as in *France*, and the other black.

The *Waſps* in this country take up their abode near the houſes where they ſmell victuals. Several *French* ſettlers endeavoured to root them out of their neighbourhood; but I acted otherwiſe; for reflecting, that no flies are to be ſeen where the waſps frequent, I invited them by hanging up a piece of fleſh in the air.

The *Quick Stinger* is a long and yellowiſh fly, and it receives its name from its ſtinging the moment it lights. The common flies of *France* are very common alſo in *Louiſiana*.

The *Cantharides*, or *Spaniſh Flies*, are very numerous, and larger than in *Europe*; they are of ſuch an acid nature, that if they but ſlightly touch the ſkin as they paſs, a pretty large bliſter inſtantly riſes. Theſe flies live upon the leaves of the oak.

The *Green Flies* appear only every other year, and the natives ſuperſtitiouſly look upon their appearance as a preſage of a good crop. It is a pity that the cattle are ſo greatly moleſted by them, that they cannot remain in the fields; for they are extremely beautiful, and twice as large as bees.

Fire Flies are very common; when the night is ſerene they are ſo very numerous, that if the light they dart out were conſtant, one might ſee as clearly as in fine moonſhine.

The *Fly-Ants*, which we ſee, attach themſelves to the flower of the acacia, and which diſappear when that flower is gone, do not proceed from the common ants. The fly-ants, tho' ſhaped like the other kind, are however longer and larger. They have a ſquare head; their colour is a browniſh red bordered with black; they have four red and grey wings, and fly like common flies, which the other ants do not even when they have wings.

The *Dragon Flies* are pretty numerous; they do not want to deſtroy them becauſe they feed upon *Moſkitos*, which is one of the moſt troubleſome kind of inſects.

The *Moſkitos* are famous all over *America*, for their multitude, the troubleſomeneſs of their buzzing, and the venom of their ſtings, which occaſion an inſupportable itching, and often form ſo many ſmall ulcers, if the perſon ſtung does not immediately put ſome ſpittle on the wound. In open places they are leſs torment-

ing; but ſtill they are troubleſome; and the beſt way of driving them out of the houſes is to burn a little brimſtone in the mornings and evenings. The ſmoke of this infallibly kills them, and the ſmell keeps others away for ſeveral days. An hour after the brimſtone has been burnt, the apartments may be ſafely entered into by men.

By the ſame means we may rid ourſelves of the *flies* and *moſkitos*, whoſe ſting is ſo painful and ſo frequent during the ſhort time they fly about; for they do not riſe till about ſun-ſet, and they retire at night. This is not the caſe with the *Burning Fly*. Theſe, tho' not much larger than the point of a pin, are inſupportable to the people who labour in the fields. They fly from ſun-riſing to ſun-ſetting, and the wounds they give burn like fire.

The *Lavert* is an inſect about an inch and a quarter long, a little more than a quarter broad; and but the tenth part of an inch thick. It enters the houſes by the ſmalleſt crevices, and in the night time it falls upon diſhes that are even covered with a plate, which renders it very troubleſome to thoſe whoſe houſes are only built of wood. But they are ſo reliſhing to the

cats,

cats, that theſe laſt quit every thing to fall upon them wherever they perceive them. When a new ſettler has once cleared the ground about his houſe, and is at ſome diſtance from the woods, he is quickly freed from them.

In *Louiſiana* there are white ants, which ſeem to love dead wood. Perſons who have been in the *Eaſt Indies* have aſſured me, that they are quite like thoſe which in that country are called *Cancarla*, and that they would eat thro' glaſs, which I never had the experience of. There are in *Louiſiana*, as in *France*, red, black, and flying ants.

CHAP. VII.

Of Fiſhes and Shell-Fiſh.

THO' there is an incredible quantity of fiſhes in this country, I ſhall however be very conciſe in my account of them; becauſe during my abode in the country they were not ſufficiently known; and the people were not experienced enough in the art of catching them. The moſt of the rivers being very deep, and the *Miſſiſipi*, as I have mentioned, being between thirty-eight and forty fathoms, from its mouth to the fall of *St. Anthony*, it may be eaſily conceived that the inſtruments uſed for fiſhing in *France*, cannot be of any uſe in *Louiſiana*, becauſe they cannot go to the bottom of the rivers, or at leaſt ſo deep as to prevent the fiſh from eſcaping. The line therefore can be only uſed, and it is with it they catch all the fiſh that are eaten by the ſettlers upon the river. I proceed to an account of thoſe fiſh.

The *Barbel* is of two ſorts, the large and the ſmall. The firſt is about four feet long, and the ſmalleſt of this ſort that is ever ſeen is two feet long, the young ones doubtleſs keeping at the bottom of the water. This kind has a very large

large head, and a round body, which gradually leſſens towards the tail. The fiſh has no ſcales, nor any bones, excepting that of the middle: its fleſh is very good and delicate, but in a ſmall degree very inſipid, which is eaſily remedied; in other reſpects it eats very like the freſh cod of the country.

The ſmall is from a foot to two feet in length. Its head is ſhaped like that of the other kind; but its body is not ſo round nor ſo pointed at the tail.

The *Carp* of the river *Miſſiſipi* is monſtrous. None are ſeen under two feet long; and many are met with three and four feet in length. The *carps* are not ſo very good in the lower part of the river; but the higher one goes the finer they are, on account of the plenty of ſand in thoſe parts. A great number of carps are carried into the lakes that are filled by the overflowing of the river, and in thoſe lakes they are found of all ſizes, in great abundance, and of a better reliſh than thoſe of the river.

The *Burgo-Breaker* is an excellent fiſh; it is uſually a foot and a foot and a half long: it is round with gold-coloured ſcales. In its throat

it has two bones with a ſurface like that of a file to break the ſhell-fiſh named *Burgo*. Tho' delicate it is nevertheleſs very firm. It is beſt when not much boiled.

The *Ring-Skate* is found in the river up as far as *New Orleans*, but no higher. It is very good, and no way tough. In other reſpects it is exactly like that of *France*.

The *Spatula* is ſo called, becauſe from its ſnout a ſubſtance extends about a foot in length in the form of an apothecary's ſpatula. This fiſh, which is about two feet in length, is neither round or flat, but ſquare, having at its ſides and in the under part bones that form an angle like thoſe of the back.

No *Pikes* are caught above a foot and a half long. As this is a voracious fiſh, perhaps the armed-fiſh purſues it, both from jealouſy and appetite. The pike beſides being ſmall is very rare.

The *Choupic* is a very beautiful fiſh; many people miſtake it for the trout, as it takes a fly in the ſame manner. But it is very different from the trout, as it prefers muddy and dead water to a clear ſtream, and its fleſh is ſo ſoft that it is only good when fried.

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The *Sardine* or *ſmall Pilchard* of the river *Miſſiſipi*, is about three or four fingers in breadth, and between ſix and ſeven inches long; it is good and delicate. One year I ſalted about the quantity of forty pints of them, and all the *French* who eat of them acknowledged them to be *ſardines* from their fleſh, their bones, and their taſte. They appear only for a ſhort ſeaſon, and are caught by the natives, when ſwimming againſt the ſtrongeſt current, with nets made for that purpoſe only.

The *Pataſſa*, ſo called by the natives for its flatneſs, is the roach or freſh-water mullet of this country.

The *Armed-Fiſh* has its name from its arms, and its ſcaly mail. Its arms are its very ſharp teeth about the tenth of an inch in diameter, and as much diſtant from each other, and near half an inch long. The interval of the larger teeth is filled with ſhorter teeth. Theſe arms are a proof of its voracity. Its mail is nothing but its ſcales, which are white, as hard as ivory, and about the tenth of an inch in thickneſs. They are near an inch long, about half as much in breadth, end in a point, and have two cutting ſides. There are two ranges of them down the back, ſhaped exactly like the head of a ſpon-

toon, aud oppoſite to the point the ſcale has a little ſhank, about three tenths of an inch long, which the natives inſert into the end of their arrows, making the ſcale ſerve for a head. The fleſh of this fiſh is hard and not reliſhing.

There are a great number of *Eels* in the river *Miſſiſipi*, and very large ones are found in all the rivers and creeks.

The whole lower part of the river abounds in *Crayfiſh*. Upon my firſt arrival in the colony the ground was covered with little hillocs, about ſix or ſeven inches high, which the *Crayfiſh* had made for taking the air out of the water; but ſince dikes have been raiſed for keeping off the river from the low grounds, they no longer ſhew themſelves. Whenever they are wanted they fiſh for them with the leg of a frog, and in a few moments they will catch a large diſh of them.

The *Shrimps* are diminutive *Crayfiſh*; they are uſually about three inches long, and of the ſize of the little finger. Altho' in other countries they are generally found in the ſea only, yet in *Louiſiana* you will meet with great numbers of them more than an hundred leagues up the river. In the lake *St. Louis*, about two leagues from

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New Orleans, the waters of which having a communication with the ſea, are ſomewhat brackiſh, are found ſeveral ſorts both of ſea fiſh, and freſh water fiſh. As the bottom of the lake is very level, they fiſh in it with large nets lately brought from *France*.

Near the lake when we paſs by the outlets to the ſea, and continue along the coaſts, we meet with ſmall oyſters in great abundance, that are very well taſted. On the other hand, when we quit the lake by another lake that communicates with one of the mouths of the river, we meet with oyſters four or five inches broad, and ſix or ſeven long. Theſe large oyſters eat beſt fried, having hardly any ſaltneſs, but in other reſpects are large and delicate.

Having ſpoken of the oyſters of *Louiſiana*, I ſhall take ſome notice of the oyſters that are found on the trees at *St. Domingo*. When I arrived at the harbour of *Cape François* in my way to *Louiſiana*, I was much ſurprized to ſee oyſters hanging to the branches of ſome ſhrubs; but M. *Chanieau*, who was our ſecond captain, explained the phenomenon to me. According to him, the twigs of the ſhrubs are bent down high water to the very bottom of the ſhore, whenever the ſea is any ways agitated. The oyſters

in that place no ſooner feel the twigs than they lay hold of them, and when the ſea retires they appear ſuſpended upon them.

Towards the mouths of the river we meet with muſſels no ſalter than the large oyſters above-mentioned; and this is owing to the water being only brackiſh in thoſe parts, as the river there empties itſelf by three large mouths, and five other ſmall ones, beſides ſeveral ſhort creeks, which all together throw at once an immenſe quantity of water into the ſea; the whole marſhy ground occupies an extent of ten or twelve leagues.

There are likewiſe excellent muſſels upon the northern ſhore of the lake *St. Louis*, eſpecially in the river of *Pearls*; they may be about ſix or ſeven inches long, and ſometimes contain pretty large pearls, but of no great value.

The largeſt of the ſhell-fiſh on the coaſt is the *Burgo*, well known in *France*. There is another fiſh much ſmaller and of a different ſhape. Its hollow ſhell is ſtrong and beautiful, and the flat one is generally black; ſome blue ones are found and are much eſteemed. Theſe ſhells have long been in requeſt for tobacco-boxes.

THE

THE HISTORY OF LOUISIANA.

BOOK IV.

CHAP. I.

The origin of the Americans.

THE remarkable difference I obſerved between the *Natches*, including in that name the nations whom they treat as brethren, and the other people of *Louiſiana*, made me extremely deſirous to know whence both of them might originally come. We had not then that full information which we have ſince received from the voyages and diſcoveries of M. *De Liſle*

in the eaſtern parts of the *Ruſſian* empire. I therefore applied myſelf one day to put the keeper of the temple in good humour, and having ſucceeded in that without much difficulty, I then told him, that from the little reſemblance I obſerved between the *Natches* and the neighbouring nations, I was inclined to believe that they were not originally of the country which they then inhabited; and that if the ancient ſpeech taught him any thing on that ſubject, he would do me a great pleaſure to inform me of it. At theſe words he leaned his head on his two hands, with which he covered his eyes, and having remained in that poſture about a quarter of an hour, as if to recollect himſelf, he anſwered to the following effect.

" Before we came into this land we lived yonder under the ſun, (pointing with his finger nearly ſouth weſt, by which I underſtood that he meant *Mexico*); we lived in a fine country where the earth is always pleaſant; there our *Suns* had their abode, and our nation maintained itſelf for a long time againſt the ancients of the country, who conquered ſome of our villages in the plains, but never could force us from the mountains. Our nation extended itſelf along the great water where this large river loſes itſelf;

ſelf; but as our enemies were become very numerous, and very wicked, our *Suns* ſent ſome of their ſubjects who lived near this river, to examine whether we could retire into the country thro' which it flowed. The country on the eaſt ſide of the river being found extremely pleaſant, the *Great Sun*, upon the return of thoſe who had examined it, ordered all his ſubjects who lived in the plains, and who ſtill defended themſelves againſt the antients of the country, to remove into this land, here to build a temple, and to preſerve the eternal fire.

" A great part of our nation accordingly ſettled here, where they lived in peace and abundance for ſeveral generations. The *Great Sun*, and thoſe who had remained with him, never thought of joining us, being tempted to continue where they were by the pleaſantneſs of the country, which was very warm, and by the weakneſs of their enemies who had fallen into civil diſſentions, in conſequence of the ambition of one of their chiefs, who wanted to raiſe himſelf from a ſtate of equality with the other chiefs of the villages, and to treat all the people of his nation as ſlaves. During thoſe diſcords among our enemies, ſome of them even entered into an alliance with the *Great Sun*, who ſtill remained

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in our old country, that he might conveniently aſſiſt our other brethren who had ſettled on the banks of the great water to the eaſt of the large river, and extended themſelves ſo far on the coaſt and among the iſles, that the *Great Sun* did not hear of them ſometimes for five or ſix years together.

" It was not till after many generations that the *Great Suns* came and joined us in this country, where, from the fine climate, and the peace we had enjoyed, we had multiplied like the leaves of the trees. Warriors of fire who made the earth to tremble, had arrived in our old country, and having entered into an alliance with our brethren, conquered our ancient enemies; but attempting afterwards to make ſlaves of our *Suns*, they, rather than ſubmit to them, left our brethren who refuſed to follow them, and came hither attended only with their ſlaves."

Upon my aſking him who thoſe warriors of fire were, he replied, that they were bearded white men, ſomewhat of a browniſh colour, who carried arms that darted out fire with a great noiſe, and killed at a great diſtance; that they had likewiſe heavy arms which killed a great many men at once, and like thunder made

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the earth tremble; and that they came from the ſun-riſing in floating villages.

The antients of the country he ſaid were very numerous, and inhabited from the weſtern coaſt of the great water to the northern countries on this ſide the ſun, and very far upon the ſame coaſt beyond the ſun. They had a great number of large and ſmall villages, which were all built of ſtone, and in which there were houſes large enough to lodge a whole village. Their temples were built with great labour and art, and they made beautiful works of all kinds of materials.

But ye yourſelves, ſaid I, whence are ye come? The ancient ſpeech, he replied, does not ſay from what land we came; all that we know is, that our fathers, to come hither, followed the ſun, and came with him from the place where he riſes; that they were a long time on their journey, were all on the point of periſhing, and were brought into this country without ſeeking it.

To this account of the keeper of the temple, which was afterwards confirmed to me by the *Great Sun*, I ſhall add the following paſſage of

Diodorus

Diodorus Siculus, which ſeems to confirm the opinion of thoſe who think the eaſtern *Americans* are deſcended from the *Europeans*, who may have been driven by the winds upon the coaſts of *Guiana* or *Braſil*.

" To the weſt of *Africa*, he ſays, lies a very large iſland, diſtant many days ſail from that part of our continent. Its fertile ſoil is partly plain, and partly mountainous. The plain country is moſt ſweet and pleaſant, being watered every where with rivulets, and navigable rivers; it is beautified with many gardens which are planted with all kinds of trees, and the orchards particularly are watered with pleaſant ſtreams. The villages are adorned with houſes built in a magnificent taſte, having parterres ornamented with arbours covered with flowers. Hither the inhabitants retire during the ſummer to enjoy the fruits which the country furniſhes them with in the greateſt abundance. The mountainous part is covered with large woods, and all manner of fruit trees, and in the vallies, which are watered with rivulets, the inhabitants meet with every thing that can render life agreeable. In a word, the whole iſland, by its fertility and the abundance of its ſprings, furniſhes the inhabitants not only with every thing

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that may flatter their wiſhes, but with what may alſo contribute to their health and ſtrength of body. Hunting furniſhes them with ſuch an infinite number of animals, that in their feaſts they have nothing to wiſh for in regard either to plenty or delicacy. Beſides, the ſea, which ſurrounds the iſland, ſupplies them plentifully with all kinds of fiſh, and indeed the ſea in general is very abundant. The air of this iſland is ſo temperate that the trees bear leaves and fruit almoſt the whole year round. In a word, this iſland is ſo delicious, that it ſeems rather the abode of the gods than of men.

" Anciently, on account of its remote ſituation, it was altogether unknown; but afterwards it was diſcovered by accident. It is well known that from the earlieſt ages the *Phenicians* undertook long voyages in order to extend their commerce, and in conſequence of thoſe voyages eſtabliſhed ſeveral colonies in *Africa* and the weſtern parts of *Europe*. Every thing ſucceeding to their wiſh, and being become very powerful, they attempted to paſs the pillars of *Hercules* and enter the ocean. They acccordingly paſſed thoſe pillars, and in their neighbourhood built a city upon a peninſula of *Spain*, which they named *Gades*. There, amongſt the other

other buildings proper for the place, they built a temple to *Hercules*, to whom they inſtituted ſplendid ſacrifices after the manner of their country. This temple is in great veneration at this day, and ſeveral *Romans* who have rendered themſelves illuſtrious by their exploits, have performed their vows to *Hercules* for the ſucceſs of their enterprizes.

" The *Phenicians* accordingly having paſſed the Streights of *Spain*, ſailed along *Africa*, when by the violence of the winds they were driven far out to ſea, and the ſtorm continuing ſeveral days, they were at length thrown on this iſland. Being the firſt who were acquainted with its beauty and fertility, they publiſhed them to other nations. The *Tuſcans*, when they were maſters at ſea, deſigned to ſend a colony thither, but the *Carthaginians* found means to prevent them on the two following accounts; firſt, they were afraid leſt their citizens, tempted by the charms of that iſland, ſhould paſs over thither in too great numbers, and deſert their own country; next they looked upon it as a ſecure aſylum for themſelves, if ever any terrible diſaſter ſhould befal their republic."

This

This deſcription of *Diodorus* is very applicable in many circumſtances to *America*, particularly in the agreeable temperature of the climate to *Africans*, the prodigious fertility of the earth, the vaſt foreſts, the large rivers, and the multitude of rivulets and ſprings. The *Natches* may then juſtly be ſuppoſed to be deſcended from ſome *Phenicians* or *Carthaginians*, who had been wrecked on the ſhores of *South America*, in which caſe they might well be imagined to have but little acquaintance with the arts, as thoſe who firſt landed would be obliged to apply all their thoughts to their immediate ſubſiſtence, and conſequently would ſoon become rude and barbarous. Their worſhip of the eternal fire likewiſe implies their deſcent from the *Phenicians*; for every body knows that this ſuperſtition, which firſt took its riſe in *Egypt*, was introduced by the *Phenicians* into all the countries that they viſited. The figurative ſtile, and the bold and *Syriac* expreſſions in the language of the *Natches*, is likewiſe another proof of their being deſcended from the *Phenicians* *.

* The author might have mentioned a ſingular cuſtom, in which both nations agree; for it appears from *Polybius*, l. 1. c. 6. that the *Carthaginians* practiſed ſcalping.

As

As to thoſe whom the *Natches*, long after their firſt eſtabliſhment, found inhabiting the weſtern coaſts of *America*, and whom we name *Mexicans*, the arts which they poſſeſſed and cultivated with ſucceſs, oblige me to give them a different origin. Their temples, their ſacrifices, their buildings, their form of government, and their manner of making war, all denote a people who have tranſmigrated in a body, and brought with them the arts, the ſciences, and the cuſtoms of their country. Thoſe people had the art of writing, and alſo of painting. Their archives conſiſted of cloths of cotton, whereon they had painted or drawn all thoſe tranſactions which they thought worthy of being tranſmitted to poſterity. It were greatly to be wiſhed that the firſt conquerors of this new world had preſerved to us the figures of thoſe drawings; for by comparing them with the characters uſed by other nations, we might perhaps have diſcovered the origin of the inhabitants. The knowledge which we have of the *Chineſe* characters, which are rather irregular drawings than characters, would probably have facilitated ſuch a diſcovery; and perhaps thoſe of *Japan* would have been found greatly to have reſembled the *Mexican*; for I am ſtrongly of opinion that the *Mexicans* are deſcended from one of thoſe two nations.

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In fact, where is the impoſſibility, that ſome prince in one of thoſe countries, upon failing, in an attempt to raiſe himſelf to the ſovereign power, ſhould leave his native country with all his partizans, and look for ſome new land, where, after he had eſtabliſhed himſelf, he might drop all foreign correſpondence? The eaſy navigation of the *South-Sea* renders the thing probable; and the new map of the eaſtern bounds of *Aſia*, and the weſtern of *North America*, lately publiſhed by Mr. *De Liſle*, makes it ſtill more likely. This map makes it plainly appear, that between the iſlands of *Japan*, or northern coaſts of *China*, and thoſe of *America*, there are other lands which to this day have remained unknown; and who will take upon him to ſay there is no land, becauſe it has never yet been diſcovered? I have therefore good grounds to believe, that the *Mexicans* came originally from *China* or *Japan*, eſpecially when I conſider their reſerved and uncommunicative diſpoſition, which to this day prevails among the people of the eaſtern parts of *Aſia*. The great antiquity of the *Chineſe* nation likewiſe makes it poſſible that a colony might have gone from thence to *America* early enough to be looked upon as *the Antients of the country*, by the firſt of the *Phenicians* who could be ſup-

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poſed to arrive there. As a further corroboration of my conjectures, I was informed by a man of learning in 1752, that in the king's library there is a *Chineſe* manuſcript, which poſitively affirms that *America* was peopled by the inhabitants of *Corea*.

When the *Natches* retired to this part of *America*, where I ſaw them, they there found ſeveral nations, or rather the remains of ſeveral nations, ſome on the eaſt, others on the weſt of the *Miſſiſipi*. Theſe are the people who are diſtinguiſhed among the natives by the name of *Red Men*; and their origin is ſo much the more obſcure, as they have not ſo diſtinct a tradition as the *Natches*, nor arts and ſciences like the *Mexicans*, from whence we might draw ſome ſatisfactory inferences. All that I could learn from them was, that they came from between the north and the ſun-ſetting; and this account they uniformly adhered to whenever they gave any account of their origin. This lame tradition no ways ſatisfying the deſire I had to be informed on this point, I made great inquiries to know if there was any wiſe old man among the neighbouring nations, who could give me further intelligence about the origin of the natives. I was happy enough to diſcover one,

named *Moncacht-apé* among the *Yazous*, a nation about forty leagues north from the *Natches*. This man was remarkable for his ſolid underſtanding and elevation of ſentiments; and I may juſtly compare him to thoſe firſt *Greeks*, who travelled chiefly into the eaſt to examine the manners and cuſtoms of different nations, and to communicate to their fellow-citizens upon their return the knowledge which they had acquired. *Moncacht-apé* indeed, never executed ſo noble a plan; but he had however conceived it, and had ſpared no labour and pains to effectuate it. He was by the *French* called the *Interpreter*, becauſe he underſtood ſeveral of the *North American* languages; but the other name which I have mentioned was given him by his own nation, and ſignifies *the killer of pain and fatigue*. This name was indeed moſt juſtly applicable to him; for, to ſatisfy his curioſity, he had made light of the moſt dangerous and painful journeys, in which he had ſpent ſeveral years of his life. He ſtayed two or three days with me; and upon my deſiring him to give me an account of his travels, he very readily complied with my requeſt, and ſpoke to the following effect:

" I had loſt my wife, and all the children whom I had by her, when I undertook my journey towards the ſun-riſing. I ſet out from my village contrary to the inclination of all my relations, and went firſt to the *Chicaſaws*, our friends and neighbours. I continued among them ſeveral days to inform myſelf whether they knew whence we all came, or at leaſt whence they themſelves came; they, who were our elders; ſince from them came the language of the country. As they could not inform me, I proceeded on my journey. I reached the country of the *Chaouanous*, and afterwards went up the *Wabaſh* or *Ohio*, almoſt to its ſource, which is in the country of the *Iroquois* or *Five Nations*. I left them however towards the north; and during the winter, which in that country is very ſevere and very long, I lived in a village of the *Abenaquis*, where I contracted an acquaintance with a man ſomewhat older than myſelf, who promiſed to conduct me the following ſpring to the *Great Water*. Accordingly when the ſnows were melted, and the weather was ſettled, we proceeded eaſtward, and, after ſeveral days journey, I at length ſaw the *Great Water*, which filled me with ſuch joy and admiration that I could not ſpeak. Night drawing on, we took up our lodging on a high bank

above

above the water, which was ſorely vexed by the wind, and made ſo great a noiſe that I could not ſleep. Next day the ebbing and flowing of the water filled me with great apprehenſion; but my companion quieted my fears, by aſſuring me that the water obſerved certain bounds both in advancing and retiring. Having ſatisfied our curioſity in viewing the great water, we returned to the village of the *Abenaquis*, where I continued the following winter; and after the ſnows were melted, my companion and I went and viewed the great fall of the river *St. Laurence* at *Niagara*, which was diſtant from the village ſeveral days journey. The view of this great fall at firſt made my hair ſtand on end, and my heart almoſt leap out of its place; but afterwards, before I left it, I had the courage to walk under it. Next day we took the ſhorteſt road to the *Ohio*, and my companion and I cutting down a tree on the banks of the river, we formed it into a pettiaugre, which ſerved to conduct me down the *Ohio* and the *Miſſiſipi*, after which, with much difficulty, I went up our ſmall river; and at length arrived ſafe among my relations, who were rejoiced to ſee me in good health."

"This journey, inſtead of ſatisfying, only ſerved to excite my curioſity. Our old men, for ſeveral years, had told me that the *antient ſpeech* informed them that the *Red Men* of the north came originally much higher and much farther than the ſource of the river *Miſſouri*; and as I had longed to ſee, with my own eyes, the land from whence our firſt fathers came, I took my precautions for my journey weſtwards. Having provided a ſmall quantity of corn, I proceeded up along the eaſtern bank of the river *Miſſiſipi*, till I came to the *Ohio*. I went up along the bank of this laſt river about the fourth part of a day's journey, that I might be able to croſs it without being carried into the *Miſſiſipi*. There I formed a *Cajeux* or raft of canes, by the aſſiſtance of which I paſſed over the river; and next day meeting with a herd of bufaloes in the meadows, I killed a fat one, and took from it the fillets, the bunch, and the tongue. Soon after I arrived among the *Tamaroas*, a village of the nation of the *Illinois*, where I reſted ſeveral days, and then proceeded northwards to the mouth of the *Miſſouri*, which, after it enters the great river, runs for a conſiderable time without intermixing its muddy waters with the clear ſtream of the other. Having, croſſed the *Miſſiſipi*, I went up the *Miſ-*

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ſouri along its northern bank, and after ſeveral days journey I arrived at the nation of the *Miſſouris*, where I ſtaid a long time to learn the language that is ſpoken beyond them. In going along the *Miſſouri* I paſſed thro' meadows a whole day's journey in length, which were quite covered with bufaloes.

"When the cold was paſt, and the ſnows were melted, I continued my journey up along the *Miſſouri* till I came to the nation of the *Weſt*, or the *Canzas*. Afterwards, in conſequence of directions from them, I proceeded in the ſame courſe near thirty days, and at length I met with ſome of the nation of the *Otters*, who were hunting in that neighbourhood, and were ſurpriſed to ſee me alone. I continued with the hunters two or three days, and then accompanied one of them and his wife, who was near her time of lying in, to their village, which lay far off betwixt the north and weſt. We continued our journey along the *Miſſouri* for nine days, and then we marched directly northwards for five days more, when we came to the *Fine River*, which runs weſtwards in a direction contrary to that of the *Miſſouri*. We proceeded down this river a whole day, and then arrived at the village of

the *Otters*, who received me with as much kindneſs as if I had been of their own nation. A few days after I joined a party of the *Otters*, who were going to carry a calumet of peace to a nation beyond them, and we embarked in a pettiaugre, and went down the river for eighteen days, landing now and then to ſupply ourſelves with proviſions. When I arrived at the nation who were at peace with the *Otters*, I ſtaid with them till the cold was paſſed, that I might learn their language, which was common to moſt of the nations that lived beyond them.

"The cold was hardly gone when I again embarked on the *Fine River*, and in my courſe I met with ſeveral nations, with whom I generally ſtaid but one night, till I arrived at the nation that is but one day's journey from the *Great Water* on the weſt. This nation live in the woods about the diſtance of a league from the river, from their apprehenſion of bearded men, who come upon their coaſts in floating villages, and carry off their children to make ſlaves of them. Theſe men were deſcribed to be white, with long black beards that came down to their breaſts; they were thick and ſhort, had large heads, which were covered with cloth;

they

they were always dreſſed, even in the greateſt heats; their cloaths fell down to the middle of their legs, which with their feet were covered with red or yellow ſtuff. Their arms made a great fire and a great noiſe; and when they ſaw themſelves out-numbered by *Red Men*, they retired on board their large pettiaugre, their number ſometimes amounting to thirty, but never more.

Thoſe ſtrangers came from the ſun-ſetting, in ſearch of a yellow ſtinking wood, which dyes a fine yellow colour; but the people of this nation, that they might not be tempted to viſit them, had deſtroyed all thoſe kind of trees. Two other nations in their neighbourhood however, having no other wood, could not deſtroy the trees, and were ſtill viſited by the ſtrangers; and being greatly incommoded by them, had invited their allies to aſſiſt them in making an attack upon them the next time they ſhould return. The following ſummer I accordingly joined in this expedition, and after travelling five long days journey, we came to the place where the bearded men uſually landed, where we waited ſeventeen days for their arrival. The *Red Men*, by my advice, placed themſelves in ambuſcade to ſurpriſe the ſtran-

gers, and accordingly when they landed to cut the wood, we were ſo ſucceſsful as to kill eleven of them, the reſt immediately eſcaping on board two large pettiaugres, and flying weſtward upon the *Great Water*.

" Upon examining thoſe whom we had killed, we found them much ſmaller than ourſelves, and very white; they had a large head, and in the middle of the crown the hair was very long; their head was wrapt in a great many folds of ſtuff, and their cloaths ſeemed to be made neither of wool nor ſilk; they were very ſoft, and of different colours. Two only of the eleven who were ſlain had fire-arms with powder and ball. I tried their pieces, and found that they were much heavier than yours, and did not kill at ſo great a diſtance.

" After this expedition I thought of nothing but proceeding on my journey, and with that deſign I let the *Red Men* return home, and joined myſelf to thoſe who inhabited more weſtward on the coaſt, with whom I travelled along the ſhore of the *Great Water*, which bends directly betwixt the north and the ſun-ſetting. When I arrived at the villages of my fellow-travellers, where I found the days very long

and

and the nights very ſhort, I was adviſed by the old men to give over all thoughts of continuing my journey. They told me that the land extended ſtill a long way in a direction between the north and ſun-ſetting, after which it ran directly weſt, and at length was cut by the *Great Water* from north to ſouth. One of them added, that when he was young, he knew a very old man who had ſeen that diſtant land before it was eat away by the *Great Water*, and that when the *Great Water* was low, many rocks ſtill appeared in thoſe parts. Finding it therefore impracticable to proceed much further, on account of the ſeverity of the climate, and the want of game, I returned by the ſame route by which I had ſet out; and reducing my whole travels weſtward to days journeys, I compute that they would have employed me thirty-ſix moons; but on acconnt of my frequent delays, it was five years before I returned to my relations among the *Yazous*."

Moncacht-apé, after giving me an account of his travels, ſpent four or five days viſiting among the *Natches*, and then returned to take leave of me, when I made him a preſent of ſeveral wares of no great value, among which was a concave mirror about two inches and a half di-

ameter, which had coſt me about three half-pence. As this magnified the face to four or five time its natural ſize, he was wonderfully delighted with it, and would not have exchanged it with the beſt mirror in *France*. After expreſſing his regret at parting with me, he returned highly ſatisfied to his own nation.

Moncacht-apé's account of the junction of *America* with the eaſtern parts of *Aſia* ſeems confirmed from the following remarkable fact. Some years ago the ſkeletons of two large elephants and two ſmall ones were diſcovered in a marſh near the river *Ohio*; and as they were not much conſumed, it is ſuppoſed that the elephants came from *Aſia* not many years before. If we alſo conſider the form of government, and the manner of living among the northern nations of *America*, there will appear a great reſemblance betwixt them and the *Tartars* in the north-eaſt parts of *Aſia*.

CHAP.

CHAP. II.

An account of the ſeveral nations of Indians *in* Louiſiana.

SECT. I.

Of the nations inhabiting on the eaſt of the Miſſiſipi.

IF to the hiſtory of the diſcoveries and conqueſts of the *Spaniards* we join the tradition of all the nations of *America*, we ſhall be fully perſuaded, that this quarter of the world, before it was diſcovered by *Chriſtopher Columbus*, was very populous, not only on the continent, but alſo in the iſlands.

However, by an incomprehenſible fatality, the arrival of the *Spaniards* in this new world ſeems to have been the unhappy epoch of the deſtruction of all the nations of *America*, not only by war, but by nature itſelf. As it is but

too well known, how many millions of natives were deſtroyed by the *Spaniſh* ſword, I ſhall not therefore preſent my readers with that horrible detail; but perhaps many people do not know that an innumerable multitude of the natives of *Mexico* and *Peru* voluntarily put an end to their own lives, ſome by ſacrificing themſelves to the manes of their ſovereigns who had been cut off, and whoſe born victims they, according to their deteſtable cuſtoms, looked upon themſelves to be; and others, to avoid falling under the ſubjection of the *Spaniards*, thinking death a leſs evil by far than ſlavery.

The ſame effect has been produced among the people of *North America* by two or three warlike nations of the natives. The *Chicaſaws* have not only cut off a great many nations who were adjoining to them, but have even carried their fury as far as *New Mexico*, near 600 miles from the place of their reſidence, to root out a nation that had removed at that diſtance from them, in a firm expectation that their enemies would not come ſo far in ſearch of them. They were however deceived and cut off. The *Iroquois* have done the

ſame in the eaſt parts of *Louiſiana*; and the *Padoucas* and others have acted in the ſame manner to the nations in the weſt of the colony. We may here obſerve that thoſe nations could not ſucceed againſt their enemies without conſiderable loſs to themſelves, and that they have therefore greatly leſſened their own numbers by their many warlike expeditions.

I mentioned that nature had contributed no leſs than war to the deſtruction of theſe people. Two diſtempers that are not very fatal in other parts of the world make dreadful ravages among them; I mean the ſmall-pox and a cold, which baffle all the art of their phyſicians, who in other reſpects are very ſkilful. When a nation is attacked by the ſmall-pox, it quickly makes great havock; for as a whole family is crowded into a ſmall hut, which has no communication with the external air, but by a door about two feet wide and four feet high, the diſtemper, if it ſeizes one, is quickly communicated to all. The aged die in conſequence of their advanced years and the bad quality of their food; and the young, if they are not ſtrictly watched, deſtroy themſelves, from an abhorrence of the blotches in their ſkin. If

they

they can but eſcape from their hut, they run out and bathe themſelves in the river, which is certain death in that diſtemper. The *Chatkas*, being naturally not very handſome, are not ſo apt to regret the loſs of their beauty; conſequently ſuffer leſs, and are much more numerous than the other nations.

Colds, which are very common in the winter, likewiſe deſtroy great numbers of the natives. In that ſeaſon they keep fires in their huts day and night; and as there is no other opening but the door, the air within the hut is kept exceſſive warm without any free circulation; ſo that when they have occaſion to go out, the cold ſeizes them, and the conſequences of it are almoſt always fatal.

The firſt nations that the *French* were acquainted with in this part of *North America*, were thoſe on the eaſt of the colony; for the firſt ſettlement we made there was at *Fort Louis* on the river *Mobile*. I ſhall therefore begin my account of the different nations of *Indians* on this ſide of the colony, and proceed weſtwards in the ſame order as they are ſituated.

But

But however zealous I may be in diſplaying not only the beauties, but the riches and advantages of *Louiſiana*, yet I am not at all inclined to attribute to it what it does not poſſeſs; therefore I warn my reader not to be ſurpriſed, if I make mention of a few nations in this colony, in compariſon of the great number which he may perhaps have ſeen in the firſt maps of this country. Thoſe maps were made from memoirs ſent by different travellers, who noted down all the names they heard mentioned, and then fixed upon a ſpot for their reſidence; ſo that a map appeared filled with the names of nations, many of whom were deſtroyed, and others were refugees among nations who had adopted them and taken them under their protection. Thus, tho' the nations on this continent were formerly both numerous and populous, they are now ſo thinned and diminiſhed, that there does not exiſt at preſent a third part of the nations whoſe names are to be found in the maps.

The moſt eaſtern nation of *Louiſiana* is that called the *Apalaches*, which is a branch of the great nation of the *Apalaches*, who inhabited near the mountains to which they have given

their

their name. This great nation is divided into ſeveral branches, who take different names. The branch in the neighbourhood of the river *Mobile* is but inconſiderable, and part of it is *Roman Catholic*.

On the north of the *Apalaches* are the *Alibamous*, a pretty conſiderable nation; they love the *French*, and receive the *Engliſh* rather out of neceſſity than friendſhip. On the firſt ſettling of the colony we had ſome commerce with them; but ſince the main part of the colony has fixed on the river, we have ſomewhat neglected them, on account of the great diſtance.

Eaſt from the *Alibamous* are the *Caouitas*, whom M. *Biainville*, governor of *Louiſiana*, wanted to diſtinguiſh above the other nations, by giving the title of emperor to their ſovereign, who then would have been chief of all the neighbouring nations; but thoſe nations refuſed to acknowledge him as ſuch, and ſaid that it was enough if each nation obeyed its own chief; that it was improper for the chiefs themſelves to be ſubject to other chiefs, and that ſuch a cuſtom had never prevailed among

them,

them, as they choſe rather to be deſtroyed by a great nation than to be ſubject to them. This nation is one of the moſt conſiderable; the *Engliſh* trade with them, and they ſuffer the traders to come among them from policy.

To the north of the *Alibamous* are the *Abeikas* and *Conchacs*, who, as far as I can learn, are the ſame people; yet the name of *Conchac* ſeems appropriated to one part more than another. They are ſituated at a diſtance from the great rivers, and conſequently have no large canes in their territory. The canes that grow among them are not thicker than one's finger, and are at the ſame time ſo very hard, that when they are ſplit they cut like knives, which theſe people call *Conchacs*. The language of this nation is almoſt the ſame with that of the *Chicaſaws*, in which the word *conchac* ſignifies a knife.

The *Abeikas*, on the eaſt of them, have the *Cherokees*, divided into ſeveral branches, and ſituated very near the *Apalachean* mountains. All the nations whom I have mentioned have been united in a general alliance for a long time paſt, in order to defend themſelves againſt

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the *Iroquois* or *Five Nations*, who, before this alliance was formed, made continual war upon them; but have ceaſed to moleſt them ſince they have ſeen them united. All theſe nations, and ſome ſmall ones intermixed among them, have always been looked upon as belonging to no colony, excepting the *Apalaches*; but ſince the breaking out of the war with the *Engliſh* in 1756, it is ſaid they have voluntarily declared for us.

The nations in the neighbourhood of the *Mobile* are firſt the *Chatots*, a ſmall nation conſiſting of about forty huts, adjoining to the river and the ſea. They are *Roman Catholics*, or reputed ſuch; and are friends to the *French*, whom they are always ready to ſerve upon being paid for it. North from the *Chatots*, and very near them, is the *French* ſettlement of *Fort Louis* on the *Mobile*.

A little north from *Fort Louis* are ſituated the *Thomez*, which are not more numerous than the *Chatots*, and are ſaid to be *Roman Catholicks*. They are our friends to ſuch a degree as even to teize us with their officiouſneſs.

Further

Further north live the *Taenſas*, who are a branch of the *Natches*, of whom I ſhall have occaſion to ſpeak more at large. Both of theſe nations keep the eternal fire with the utmoſt care; but they truſt the guard of it to men, from a perſuaſion that none of their daughters would ſacrifice their liberty for that office. The whole nation of the *Taenſas* conſiſts only of about 100 huts.

Proceeding ſtill northwards along the bay, we meet with the nation of the *Mobiliens*, near the mouth of the river *Mobile*, in the bay of that name. The true name of this nation is *Mouvill*, which the *French* have turned into *Mobile*, calling the river and the bay from the nation that inhabited near them. All theſe ſmall nations were living in peace upon the arrival of the *French*, and ſtill continue ſo; the nations on the eaſt of the *Mobile* ſerving as a barrier to them againſt the incurſions of the *Iroquois*. Beſides, the *Chicaſaws* look upon them as their brethren, as both they, and their neighbours on the eaſt of the *Mobile*, ſpeak a language which is nearly the ſame with that of the *Chicaſaws*.

Returning

Returning towards the ſea, on the weſt of the *Mobile*, we find the ſmall nation of the *Pacha-Ogoulas*, that is, *nation of bread*, ſituated upon the bay of the ſame name. This nation conſiſts only of one village of about thirty huts. Some *French Canadians* have ſettled in their neighbourhood, and they live together like brethren, as the *Canadians*, who are naturally of a peaceable diſpoſition, know the character of the natives, and have the art of living with the nations of *America*. But what chiefly renders the harmony betwixt them durable, is the abſence of ſoldiers, who never appear in this nation.

Further northwards, near the river *Pacha-Ogoulas*, is ſituated the great nation of the *Chatkas*, or *Flat-heads*. I call them the great nation, for I have not known or heard of any other near ſo numerous. They reckon in this nation 25,000 warriors. There may perhaps be ſuch a number of men among them, who take that name; but I am far from thinking that all theſe have a title to the character of warriors.

According to the tradition of the natives, this nation arrived ſo ſuddenly, and paſſed ſo rapidly

ly thro' the territories of others, that when I aſked them, whence came the *Chatkas?* they anſwered me, that they ſprung out of the ground; by which they meant to expreſs their great ſurprize at ſeeing them appear ſo ſuddenly. Their great numbers awed the natives near whom they paſſed; their character, being but little inclined to war, did not inſpire them with the fury of conqueſts; thus they at length arrived in an uninhabited country which nobody diſputed with them. They have ſince lived without any diſputes with their neighbours; who on the other hand have never dared to try whether they were brave or not. It is doubtleſs owing to this that they have increaſed to their preſent numbers.

They are called *Flat-heads*; but I do not know why that name has been given to them more than to others, ſince all the nations of *Louiſiana* have their heads as flat, or nearly ſo. They are ſituated about 250 miles north from the ſea, and extend more from eaſt to weſt than from ſouth to north.

Thoſe who travel from the *Chatkas* to the *Chicaſaws*, ſeldom go by the ſhorteſt road, which extends about 180 miles, and is very woody and mountainous. They chooſe rather

to

to go along the river *Mobile*, which is both the eaſieſt and moſt pleaſant route. The nation of the *Chicaſaws* is very warlike. The men have very regular features, are large, well ſhaped, and neatly dreſſed; they are fierce, and have a high opinion of themſelves. They ſeem to be the remains of a populous nation, whoſe warlike diſpoſition had prompted them to invade ſeveral nations, whom they have indeed deſtroyed, but not without diminiſhing their own numbers by thoſe expeditions. What induces me to believe that this nation has been formerly very conſiderable, is that the nations who border upon them, and whom I have juſt mentioned, ſpeak the *Chicaſaw* language, tho' ſomewhat corrupted, and thoſe who ſpeak it beſt value themſelves upon it.

I ought perhaps to except out of this number the *Taenſas*, who being a branch of the *Natches*, have ſtill preſerved their peculiar language; but even theſe ſpeak, in general, the corrupted *Chicaſaw* language, which our *French* ſettlers call the *Mobilian* language. As to the *Chatkas*, I ſuppoſe, that being very numerous, they have been able to preſerve their own language in a great meaſure; and have only adopt-

ed ſome words of the *Chicaſaw* language. They always ſpoke to me in the *Chicaſaw* tongue.

In returning towards the coaſt next the river *Miſſiſipi*, we meet with a ſmall nation of about twenty huts, named *Aquelou-piſſas*, that is, men who underſtand and ſee. This nation formerly lived within three or four miles of the place where *New Orleans* is built; but they are further north at preſent, and not far from the lake *St. Lewis* or *Pontchartrain*. They ſpeak a language ſomewhat approaching to that of the *Chicaſaws*. We have never had great dealings with them.

Being now arrived at the river *Miſſiſipi*, I ſhall proceed upwards along its banks, as far as to the moſt diſtant nations that are knownto us.

The firſt nation that I meet with is the *Oumas*, which ſignifies the red nation. They are ſituated about twenty leagues from *New Orleans*, where I ſaw ſome of them upon my arrival in this province. Upon the firſt eſtabliſhment of the colony, ſome *French* went and ſettled near them; and they have been very fatal neighbours, by furniſhing them with brandy, which they drink to great exceſs.

Croſſing

Croſſing the *Red River*, and proceeding ſtill upwards, we find the remains of the nation of the *Tonicas*, who have always been very much attached to the *French*, and have even been our auxiliaries in war. The Chief of this nation was our very zealous friend; and as he was full of courage, and always ready to make war on the enemies of the *French*, the king ſent him a brevet of brigadier of the red armies, and a blue ribbon, from whence hung a ſilver medal, which on one ſide repreſented the marriage of the king, and on the reverſe had the city of *Paris*. He likewiſe ſent him a gold-headed cane; and the *Indian* Chief was not a little proud of wearing thoſe honourable diſtinctions, which were certainly well beſtowed. This nation ſpeaks a language ſo far different from that of their neighbours, in that they pronounce the letter *R*, which the others have not. They have likewiſe different cuſtoms.

The *Natches* in former times appear to have been one of the moſt reſpectable nations in the colony, not only from their own tradition, but from that of the other nations, in whom their greatneſs and civilized cuſtoms raiſed no leſs jealouſy than admiration. I could fill a volume with what relates to this people alone; but as I am

I am now giving a conciſe account of the people of *Louiſiana*, I ſhall ſpeak of them as of the reſt, only enlarging a little upon ſome important tranſactions concerning them.

When I arrived in 1720 among the *Natches*, that nation was ſituated upon a ſmall river of the ſame name; the chief village where the *Great Sun* reſided was built along the banks of the river, and the other villages were planted round it. They were two leagues above the confluence of the river, which joins the *Miſſiſipi* at the foot of the great precipices of the *Natches*. From thence are four leagues to its ſource, and as many to Fort *Roſalie*, and they were ſituated within a league of the fort.

Two ſmall nations lived as refugees among the *Natches*. The moſt ancient of theſe adopted nations were the *Grigras*, who ſeem to have received that name from the *French*, becauſe when talking with one another they often pronounce thoſe two ſyllables, which makes them be remarked as ſtrangers among the *Natches*, who, as well as the *Chicaſaws*, and all the nations that ſpeak the *Chicaſaw* language, cannot pronounce the letter *R*.

The other ſmall nation adopted by the *Natches*, are the *Thioux*, who have alſo the letter *R* in their language. Theſe were the weak remains of the *Thioux* nation, formerly one of the ſtrongeſt in the country. However, according to the account of the other nations, being of a turbulent diſpoſition, they drew upon themſelves the reſentment of the *Chicaſaws*, which was the occaſion of their ruin; for by their many engagements they were at length ſo weakened that they durſt not face their enemy, and conſequently were obliged to take refuge among the *Natches*.

The *Natches*, the *Grigras*, and the *Thioux*, may together raiſe about 1200 warriors; which is but a ſmall force in compariſon of what the *Natches* could formerly have raiſed alone; for according to their traditions they were the moſt powerful nation of all *North America*, and were looked upon by the other nations as their ſuperiors, and on that account reſpected by them. To give an idea of their power, I ſhall only mention, that formerly they extended from the river *Manchac* or *Iberville*, which is about 50 leagues from the ſea, to the river *Wabaſh*, which is diſtant from the ſea about 460 leagues; and that they had about five hundred *Suns* or

princes.

princes. From these facts we may judge how populous this nation formerly has been; but the pride of their *Great Suns*, or sovereigns, and likewise of their inferior *Suns*, joined to the prejudices of the people, has made greater havoc among them, and contributed more to their destruction, than long and bloody wars would have done.

As their sovereigns were despotic, they had for a long time past established the following inhuman and impolitic custom, that when any of them died, a great number of their subjects, both men and women, should likewise be put to death. A proportionable number of subjects were likewise killed upon the death of any of the inferior *Suns*; and the people on the other hand had imbibed a belief that all those who followed their princes into the other world, to serve them there, would be eternally happy. It is easy to conceive how ruinous such an inhuman custom would be among a nation who had so many princes as the *Natches*.

It would seem that some of the *Suns*, more humane than the rest, had disapproved of this barbarous custom, and had therefore retired to places at a remote distance from the center of their na-

tion. For we have two branches of this great nation ſettled in other parts of the colony, who have preſerved the greateſt part of the cuſtoms of the *Natches*. One of theſe branches is the nation of the *Taenſas* on the banks of the *Mobile*, who preſerve the eternal fire, and ſeveral other uſages of the nation from whom they are deſcended. The other branch is the nation of the *Chitimachas*, whom the *Natches* have always looked upon as their brethren.

Forty leagues north from the *Natches* is the river *Yazous* which runs into the *Miſſiſipi*, and is ſo called from a nation of the ſame name who had about a hundred huts on its banks.

Near the *Yazous* on the ſame river lived the *Coroas*, a nation conſiſting of about forty huts. Theſe two nations pronounce the letter *R*.

Upon the ſame river likewiſe lived the *Chacchi-Oumas*, a name which ſignifies *red Cray-fiſh*. Theſe people had not above fifty huts.

Near the ſame river dwelt the *Oufe Ogoulas*, or the nation of the dog, which might have about ſixty huts.

The

The *Tapouſſas* likewiſe inhabited upon the banks of this river, and had not above twenty-five huts. Theſe three laſt nations do not pronounce the letter *R*, and ſeem to be branches of the *Chicaſaws*, eſpecially as they ſpeak their language. Since the maſſacre of the *French* ſettlers at the *Natches*, theſe five ſmall nations who had joined in the conſpiracy againſt us, have all retired among the *Chicaſaws*, and make now but one nation with them.

To the north of the *Ohio*, not far from the banks of the *Miſſiſipi*, inhabit the *Illinois*, who have given their name to the river on the banks of which they have ſettled. They are divided into ſeveral villages, ſuch as the *Tamaroas*, the *Caſkaquias*, the *Caouquias*, the *Pimiteouis*, and ſome others. Near the village of the *Tamaroas* is a *French* poſt, where ſeveral *French Canadians* have ſettled.

This is one of the moſt conſiderable poſts in all *Louiſiana*, which will appear not at all ſurprizing, when we conſider that the *Illinois* were one of the firſt nations whom we diſcovered in the colony, and that they have always remained moſt faithful allies of the *French*; an advantage which is in a great meaſure owing to the pro-

per manner of living with the natives of *America*, which the *Canadians* have always obſerved. It is not their want of courage that renders them ſo peaceable, for their valour is well known. The letter *R* is pronounced by the *Illinois*.

Proceeding further northwards we meet with a pretty large nation, known by the name of the *Foxes*, with whom we have been at war near theſe forty years paſt, yet I have not heard that we have had any blows with them for a long time.

From the *Foxes* to the *Fall of St. Anthony*, we meet with no nation, nor any above the *Fall* for near an hundred leagues. About that diſtance north of the *Fall* the *Sioux* are ſettled, and are ſaid to inhabit ſeveral ſcattered villages both on the eaſt and weſt of the *Miſſiſipi*.

SECT.

SECT. II.

Of the nations inhabiting on the weſt of the Miſſiſipi.

HAVING deſcribed as exactly as poſſible all the nations on the eaſt of the *Miſſiſipi*, as well thoſe who are included within the bounds of the colony, as thoſe who are adjoining to it, and have ſome connection with the others; I ſhall now proceed to give an account of thoſe who inhabit on the weſt of the river, from the ſea northwards.

Between the river *Miſſiſipi*, and thoſe lakes which are filled by its waters upon their overflowing, is a ſmall nation named *Chaouchas*, or *Ouachas*, who inhabit ſome little villages, but are of ſo little conſequence that they are no otherwiſe known to our coloniſts but by their name.

In the neighbourhood of the lakes abovementioned live the *Chitimachas*. Theſe are the remains of a nation which was formerly pretty conſiderable; but we have deſtroyed part of them by exciting our allies to attack them. I have already obſerved that they were a branch

of the *Natches*, and upon my firſt ſettling among theſe, I found ſeveral *Chitimachas*, who had taken refuge among them to avoid the calamities of the war which had been made upon them near the lakes.

Since the peace that was concluded with them in 1719, they have not only remained quiet, but kept themſelves ſo prudently retired, that, rather than have any intercourſe with the *French*, or traffic with them for what they look upon as ſuperfluities, they chooſe to live in the manner they did an hundred years ago.

Along the weſt coaſt, not far from the ſea, inhabit the nation named *Atacapas*, that is, man-eaters, being ſo called by the other nations on account of their deteſtable cuſtom of eating their enemies, or ſuch as they believe to be their enemies. In this vaſt country there are no other *Canibals* to be met with beſides the *Atacapas*; and ſince the *French* have gone among them, they have raiſed in them ſo great an horror of that abominable practice of devouring creatures of their own ſpecies, that they have promiſed to leave it off; and accordingly for a long time paſt we have heard of no ſuch barbarity among them.

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The *Bayouc Ogoulas* were formerly ſituated in the country that ſtill bears their name. This nation is now confounded with the others to whom it is joined.

The *Oque-Louſſas* are a ſmall nation ſituated north-weſt from the *Cut Point*. They live on the banks of two ſmall lakes, the waters of which appear black by reaſon of the great number of leaves which cover the bottom of them, and have given name to the nation, *Oque-Louſſas* in their language ſignifying *black water*.

From the *Oque-Louſſas* to the *Red River*, we meet with no other nation; but upon the banks of this river, a little above the *Rapid*, is ſeated the ſmall nation of the *Avoyels*. Theſe are the people who bring to our ſettlers horſes, oxen, and cows. I know not in what fair they buy them, nor with what money they pay for them; but the truth is, they ſell them to us for about ſeventeen ſhillings a-piece. The *Spaniards* of *New-Spain* have ſuch numbers of them that they do not know what to do with them, and are obliged to thoſe who will take them off their hands. At preſent the *French* have a greater number of them than they want, eſpecially of horſes.

About fifty leagues higher up the *Red River*, live the *Nachitoches*, near a *French* poſt of the ſame name. They are a pretty conſiderable nation, having about two hundred huts. They have always been greatly attached to the *French*; but never were friends to the *Spaniards*. There are ſome branches of this nation ſituated further weſtward; but the huts are not numerous.

Three hundred miles weſt from the *Miſſiſipi*, upon the *Red River*, we find the great nation of the *Cadodaquioux*. It is divided into ſeveral branches which extend very widely. This people, as well as the *Nachitoches*, have a peculiar language; however, there is not a village in either of the nations, nor indeed in any nation of *Louiſiana*, where there are not ſome who can ſpeak the *Chicaſaw* language, which is called the vulgar tongue, and is the ſame here as the *Lingua Franca* is in the *Levant*.

Between the *Red River* and the *Arkanſas* there is at preſent no nation. Formerly the *Ouachites* lived upon the *Black River*, and gave their name to it, but at this time there are no remains of that nation; the *Chicaſaws* having deſtroyed great part of them, and the reſt took refuge among the *Cadodaquioux*, where their enemies durſt not moleſt them. The *Taenſas*

lived

lived formerly in this neighbourhood upon a river of their name; but they took refuge on the banks of the *Mobile* near the allies of the *Chicasaws*, who leave them undisturbed.

The nation of the *Arkansas* have given their name to the river on which they are situated, about four leagues from its confluence with the *Missisipi*. This nation is pretty considerable, and its men are no less distinguished for being good hunters than stout warriors. The *Chicasaws*, who are of a restless disposition, have more than once wanted to make trial of the bravery of the *Arkansas*; but they were opposed with such firmness, that they have now laid aside all thoughts of attacking them, especially since they have been joined by the *Kappas*, the *Michigamias*, and a part of the *Illinois*, who have settled among them. Accordingly there is no longer any mention either of the *Kappas* or *Michigamias*, who are now all adopted by the *Arkansas*.

The reader may have already observed, in this account of the natives of *Louisiana*, that several nations of those people had joined themselves to others, either because they could no longer resist their enemies, or because they hoped to improve their condition by intermixing with

another nation. I am glad to have this occaſion of obſerving that thoſe people reſpect the rights of hoſpitality, and that thoſe rights always prevail, notwithſtanding any ſuperiority that one nation may have over another with whom they are at war, or even over thoſe people among whom their enemies take refuge. For example, a nation of 2000 warriors makes war upon, and violently purſues another nation of 500 warriors, who retire among a nation in alliance with their enemies. If this laſt nation adopt the 500, the firſt nation, tho' 2000 in number, immediately lay down their arms, and inſtead of continuing hoſtilities, reckon the adopted nation among the number of their allies.

Beſides the *Arkanſas*, ſome authors place other nations upon their river. I cannot take upon me to ſay that there never were any; but I can poſitively affirm, from my own obſervation upon the ſpot, that no other nation is to be met with at preſent on this river, or even as far as the *Miſſouri*.

Not far from the river *Miſſouri* is ſituated the nation of the *Oſages* upon a ſmall river of the ſame name. This nation is ſaid to have been

pretty

pretty conſiderable formerly, but at preſent they can neither be ſaid to be great nor ſmall.

The nation of the *Miſſouris* is very conſiderable, and has given its name to the large river that empties itſelf into the *Miſſiſippi*. It is the firſt nation we meet with from the confluence of the two rivers, and yet it is ſituated above forty leagues up the *Miſſouri*. The *French* had a ſettlement pretty near this nation, at the time when M. *de Bourgmont* was commandant in thoſe parts; but ſoon after he left them, the inhabitants maſſacred the *French* garriſon.

The *Spaniards*, as well as our other neighbours, being continually jealous of our ſuperiority over them, formed a deſign of eſtabliſhing themſelves among the *Miſſouris*, about forty leagues from the *Illinois*, in order to limit our boundaries weſtward. They judged it neceſſary, for the ſecurity of their colony, entirely to cut off the *Miſſouris*, and for that purpoſe they courted the friendſhip of the *Oſages*, whoſe aſſiſtance they thought would be of ſervice to them in their enterprize, and who were generally at enmity with the *Miſſouris*. A company of *Spaniards*, men, women, and ſoldiers, accordingly ſet out from *Santa Fe*, having a *Dominican* for their chaplain,

chaplain, and an engineer for their guide and commander. The caravan was furniſhed with horſes, and all other kinds of beaſts neceſſary; for it is one of their prudent maxims, to ſend off all thoſe things together. By a fatal miſtake the *Spaniards* arrived firſt among the *Miſſouris*, whom they miſtook for the *Oſages*, and imprudently diſcovering their hoſtile intentions, they were themſelves ſurpriſed and cut off by thoſe whom they intended for deſtruction. The *Miſſouris* ſome time afterwards dreſſed themſelves with the ornaments of the chapel; and carried them in a kind of triumphant proceſſion to the *French* commandant among the *Illinois*. Along with the ornaments they brought a *Spaniſh* map, which ſeemed to me to be a better draught of the weſt part of our colony, towards them, than of the countries we are moſt concerned with. From this map it appears, that we ought to bend the *Red River*, and that of the *Arkanſas*, ſomewhat more, and place the ſource of the *Miſſiſipi* more weſterly than our geographers do.

The principal nations who inhabit upon the banks, or in the neighbourhood of the *Miſſouri*, are, beſides thoſe already mentioned, the *Canzas*, the *Othoues*, the *White Panis*, the *Black*

Panis, the *Panimachas*, the *Aiouez*, and the *Padoucas*. The moſt numerous of all thoſe nations are the *Padoucas*, the ſmalleſt are the *Aiouez*, the *Othoues*, and the *Oſages*; the others are pretty conſiderable.

To the north of all thoſe nations, and near the river *Miſſiſipi*, it is pretended that a part of the nation of the *Sioux* have their reſidence. Some affirm that they inhabit now on one ſide of the river, now on another. From what I could learn from travellers, I am inclined to think, that they occupy at the ſame time both ſides of the *Miſſiſipi*, and their ſettlements, as I have elſewhere obſerved, are more than an hundred leagues above the Fall of *St. Anthony*. But we need not yet diſquiet ourſelves about the advantages which might reſult to us from thoſe very remote countries. Many ages muſt paſs before we can penetrate into the northern parts of *Louiſiana*.

CHAP.

CHAP. III.

A Deſcription of the natives of Louiſiana; *of their manners and cuſtoms, particularly thoſe of the* Natches: *Of their language, their religion, ceremonies,* Rulers *or* Suns, *feaſts, marriages,* &c.

SECT. I.

A deſcription of the natives; the different employments of the two ſexes; and their manner of bringing up their children.

IN the conciſe hiſtory which I have given of the people of *Louiſiana*, and in ſeveral other places where I have happened to mention them, the reader may have obſerved that theſe nations have not all the ſame character, altho' they live adjoining to each other. He therefore ought not to expect a perfect uniformity in their manners, or that I ſhould deſcribe all the different uſages that prevail in different parts, which would create a diſagreeable medley, and tend only to confound his ideas which cannot be too clear. My deſign is only to ſhew in general, from the character of thoſe people, what courſe

we ought to obſerve, in order to draw advantage from our intercourſe with them. I ſhall however be more full in ſpeaking of the *Natches*, a populous nation, among whom I lived the ſpace of eight years, and whoſe ſovereign, the chief of war, and the chief of the keepers of the temple, were among my moſt intimate friends. Beſides, their manners were more civilized, their manner of thinking more juſt and fuller of ſentiment, their cuſtoms more reaſonable, and their ceremonies more natural and ſerious; on all which accounts they were eminently diſtinguiſhed above the other nations.

All the natives of *America* in general are extremely well made; very few of them are to be ſeen under five feet and an half, and very many of them above that; their leg ſeems as if it was faſhioned in a mould; it is nervous, and the calf is firm; they are long waiſted; their head is upright and ſomewhat flat in the upper part; and their features are regular; they have black eyes, and thick black hair without curls. If we ſee none that are extremely fat and purſy, neither do we meet with any that are ſo lean as if they were in a conſumption. The men in general are better made than the women; they are more nervous, and the women more plump

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and fleſhy; the men are almoſt all large, and the women of a middle ſize. I have always been inclined to think, that the care they take of their children in their infancy contributes greatly to their fine ſhapes, tho' the climate has alſo its ſhare in that, for the *French* born in *Louiſiana* are all large, well ſhaped, and of good fleſh and blood.

When any of the women of the natives is delivered, ſhe goes immediately to the water and waſhes herſelf and the infant; ſhe then comes home and lies down, after having diſpoſed her infant in the cradle, which is about two feet and a half long, nine inches broad, and half a foot deep, being formed of ſtreight pieces of cane bent up at one end, to ſerve for a foot or ſtay. Betwixt the canes and the infant is a kind of matraſs of the tufted herb called *Spaniſh beard*, and under its head is a little ſkin cuſhion, ſtuffed with the ſame herb. The infant is laid on its back in the cradle, and faſtened to it by the ſhoulders, the arms, the legs, the thighs, and the hips; and over its forehead are laid two bands of deer-ſkin which keeps its head to the cuſhion, and renders that part flat. As the cradle does not weigh much above two pounds, it generally lies on the mother's bed, who

who ſuckles the infant occaſionally. The infant is rocked not ſide-ways but end-ways, and when it is a month old they put under its knees garters made of buffalo's wool which is very ſoft, and above the anckle bones they bind the legs with threads of the ſame wool for the breadth of three or four inches. And theſe ligatures the child wears till it be four or five years old.

The infants of the natives are white when they are born, but they ſoon turn brown, as they are rubbed with bear's oil and expoſed to the ſun. They rub them with oil, both to render their nerves more flexible, and alſo to prevent the flies from ſtinging them, as they ſuffer them to roll about naked upon all fours, before they are able to walk upright. They never put them upon their legs till they are a year old, and they ſuffer them to ſuck as long as they pleaſe, unleſs the mother prove with child, in which caſe ſhe ceaſes to ſuckle.

When the boys are about twelve years of age, they give them a bow and arrows proportioned to their ſtrength, and in order to exerciſe them they tie ſome hay, about twice as large as the

fiſt,

fiſt, to the end of a pole about ten feet high. He who brings down the hay receives the prize from an old man who is always preſent: the beſt ſhooter is called the young warrior, the next beſt is called the apprentice warrior, and ſo on of the others, who are prompted to excel more by ſentiments of honour than by blows.

As they are threatened from their moſt tender infancy with the reſentment of the old man, if they are any ways refractory or do any miſchievous tricks, which is very rare, they fear and reſpect him above every one elſe. This old man is frequently the great-grandfather, or the great-great-grandfather of the family, for thoſe natives live to a very great age. I have ſeen ſome of them not able to walk, without having any other diſtemper or infirmity than old age, ſo that when the neceſſities of nature required it, or they wanted to take the air, they were obliged to be carried out of their hut, an aſſiſtance which is always readily offered to the old men. The reſpect paid to them by their family is ſo great, that they are looked upon as the judges of all differences, and their counſels are decrees. An old man who is the head of a fa-

family is called father, even by his grand children, and great-grand children, who to distinguish their immediate father call him their true father.

If any of their young people happen to fight, which I never saw nor heard of during the whole time I resided in their neighbourhood, they threaten to put them in a hut at a great distance from their nation, as persons unworthy to live among others; and this is repeated to them so often, that if they happen to have had a battle, they take care never to have another. I have already observed that I studied them a considerable number of years; and I never could learn that there ever were any disputes or boxing matches among either their boys or men.

As the children grow up, the fathers and mothers take care each to accustom those of their own sex to the labours and exercises suited to them, and they have no great trouble to keep them employed; but it must be confessed that the girls and the women work more than the men and the boys. These last go a hunting and fishing, cut the wood, the smallest bits of which

which are carried home by the women; they clear the fields for corn, and how it; and on days when they cannot go abroad they amuſe themſelves with making, after their faſhion, pick-axes, oars, paddles, and other inſtruments, which once made laſt a long while. The women on the other hand have their children to bring up, have to pound the maiz for the ſubſiſtence of the family, have to keep up the fire, and to make a great many utenſils, which require a good deal of work, and laſt but a ſhort time, ſuch as their earthen ware, their matts, their clothes, and a thouſand other things of that kind.

When the children are about ten or twelve years of age they accuſtom them by degrees to carry ſmall loads, which they increaſe with their years. The boys are from time to time exerciſed in running; but they never ſuffer them to exhauſt themſelves by the length of the race, leſt they ſhould overheat themſelves. The more nimble at that exerciſe ſometimes ſport-fully challenges thoſe who are more ſlow and heavy; but the old man who preſides hinders the raillery from being carried to any exceſs, carefully avoiding all ſubjects of quarrel and

dif-

diſpute, on which account doubtleſs it is that they will never ſuffer them to wreſtle.

Both boys and girls are early accuſtomed to bathe every morning, in order to ſtrengthen the nerves, and harden them againſt cold and fatigue, and likewiſe to teach them to ſwim, that they may avoid or purſue an enemy, even acroſs a river. The boys and girls, from the time they are three years of age, are called out every morning by an old man, to go to the river; and here is ſome more employment for the mothers who accompany them thither to teach them to ſwim. Thoſe who can ſwim tolerably well, make a great noiſe in winter by beating the water in order to frighten away the crocodiles, and keep themſelves warm.

The reader will have obſerved that moſt of the labour and fatigue falls to the ſhare of the women; but I can declare that I never heard them complain of their fatigues, unleſs of the trouble their children gave them, which complaint aroſe as much from maternal affection, as from any attention that the children required. The girls from their infancy have it inſtilled into them, that if they are ſluttiſh or unhandy they

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will have none but a dull aukward fellow for their huſband; I obſerved in all the nations I viſited, that this threatning was never loſt upon the young girls.

I would not have it thought however, that the young men are altogether idle. Their occupations indeed are not of ſuch a long continuance; but they are much more laborious. As the men have occaſion for more ſtrength, reaſon requires that they ſhould not exhauſt themſelves in their youth; but at the ſame time they are not exempted from thoſe exerciſes that fit them for war and hunting. The children are educated without blows; and the body is left at full liberty to grow, and to form and ſtrengthen itſelf with their years. The youths accompany the men in hunting, in order to learn the wiles and tricks neceſſary to be practiſed in the field, and accuſtom themſelves to ſuffering and patience. When they are full grown men, they dreſs the field or waſte land, and prepare it to receive the ſeed; they go to war or hunting, dreſs the ſkins, cut the wood, make their bows and arrows, and aſſiſt each other in building their huts.

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They have ſtill I allow a great deal of more ſpare time than the women; but this is not all thrown away. As theſe people have not the aſſiſtance of writing, they are obliged to have recourſe to tradition, in order to preſerve the remembrance of any remarkable tranſactions; and this tradition cannot be learned but by frequent repetitions, conſequently many of the youths are often employed in hearing the old men narrate the hiſtory of their anceſtors, which is thus tranſmitted from generation to generation. In order to preſerve their traditions pure and uncorrupt, they are careful not to deliver them indifferently to all their young people, but teach them only to thoſe young men of whom they have the beſt opinion.

SECT. II.

Of the language, government, religion, ceremonies, and feaſts of the natives.

DUring my reſidence among the *Natches* I contracted an intimate friendſhip, not only with the chiefs or guardians of the temple, but with the *Great Sun*, or the ſovereign of the nation, and his brother the *Stung Serpent*, the chief of the warriors; and by my great intimacy with them, and the reſpect I acquired among the people, I eaſily learned the peculiar language of the nation.

This language is eaſy in the pronunciation, and expreſſive in the terms. The natives, like the *Orientals*, ſpeak much in a figurative ſtile, the *Natches* in particular more than any other people of *Louiſiana*. They have two languages, that of the nobles and that of the people, and both are very copious. I will give two or three examples to ſhew the difference of theſe two languages. When I call one of the com-

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mon people, I ſay to him *aquenan*, that is, *hark ye:* if, on the other hand, I want to ſpeak to a *Sun*, or one of their nobles, I ſay to him, *magani*, which ſignifies, *hark ye*. If one of the common people call at my houſe, I ſay to him, *tachte-cabanacte, are you there*, or I am glad to ſee you, which is equivalent to our good morrow. I expreſs the ſame thing to a *Sun* by the word *apapegouaiché*. Again, according to their cuſtom, I ſay to one of the common people, *petchi, ſit you down*; but to a *Sun*, when I deſire him to ſit down, I ſay, *caham*. The two languages are nearly the ſame in all other reſpects; for the difference of expreſſion ſeems only to take place in matters relating to the perſons of the *Suns* and nobles, in diſtinction from thoſe of the people.

Tho' the women ſpeak the ſame language with the men, yet, in their manner of pronunciation, they ſoften and ſmooth the words, whereas the ſpeech of the men is more grave and ſerious. The *French*, by chiefly frequenting the women, contracted their manner of ſpeaking, which was ridiculed as an effeminacy by the women, as well as the men, among the natives.

From my converſations with the chief of the guardians of the temple, I diſcovered that they acknowledged a ſupreme being, whom they called *Coyocop-Chill*, or *Great Spirit*. The *Spirit infinitely great*, or the *Spirit* by way of excellence. The word *chill*, in their language, ſignifies the moſt ſuperlative degree of perfection, and is added by them to the word which ſignifies *fire*, when they want to mention the *Sun*; thus *Oua* is *fire*, and *Oua-chill* is the *ſupreme fire*, or the *Sun*; therefore, by the word *Coyocop-Chill* they mean a ſpirit that ſurpaſſes other ſpirits as much as the ſun does common fire.

" God," according to the definition of the guardian of the temple, " was ſo great and powerful, that, in compariſon with him, all other things were as nothing; he had made all that we ſee, all that we can ſee, and all that we cannot ſee; he was ſo good, that he could not do ill to any one, even if he had a mind to it. They believe that God had made all things by his will; that nevertheleſs the little ſpirits, who are his ſervants, might, by his orders, have made many excellent works in the uni-

verſe,

verſe, which we admire; but that God himſelf had formed man with his own hands."

The guardian added, that they named thoſe little ſpirits, *Coyocop-techou*, that is, a *free ſervant*, but as ſubmiſſive and as reſpectful as a ſlave; that thoſe ſpirits were always preſent before God, ready to execute his pleaſure with an extreme diligence; that the air was filled with other ſpirits, ſome good ſome wicked; and that the latter had a chief, who was more wicked than them all; that God had found him ſo wicked, that he had bound him for ever, ſo that the other ſpirits of the air no longer did ſo much harm, eſpecially when they were by prayers entreated not to do it; for it is one of the religious cuſtoms of thoſe people to invoke the ſpirits of the air for rain or fine weather, according as each is needed. I have ſeen the *Great Sun* faſt for nine days together, eating nothing but maiz-corn, without meat or fiſh, drinking nothing but water, and abſtaining from the company of his wives during the whole time. He underwent this rigorous faſt out of complaiſance to ſome *Frenchmen*, who had been complaining that it had not rained for a long time. Thoſe inconſiderate people had not re

marked, that notwithſtanding the want of rain, the fruits of the earth had not ſuffered, as the dew is ſo plentiful in ſummer as fully to ſupply that deficiency.

The guardian of the temple having told me that God had made man with his own hands, I aſked him if he knew how that was done. He anſwered, "that God had kneaded ſome clay, ſuch as that which potters uſe, and had made it into a little man; and that after examining it, and finding it well formed, he blew upon his work, and forthwith that little man had life, grew, acted, walked, and found himſelf a man perfectly well ſhaped." As he made no mention of the woman, I aſked him how he believed ſhe was made; he told me, "that probably in the ſame manner as the man; that their *antient ſpeech* made no mention of any difference, only told them that the man was made firſt, and was the ſtrongeſt and moſt courageous, becauſe he was to be the head and ſupport of the woman, who was made to be his companion."

Here I did not omit to rectify his notions on the ſubjects we had been talking about, and to

give

give him thoſe juſt ideas which religion teaches us, and the ſacred writings have tranſmitted to us. He hearkened to me with great attention, and promiſed to repeat all that I had told him to the old men of his nation, who certainly would not forget it; adding, that we were very happy in being able to retain the knowledge of ſuch fine things by means of the *ſpeaking cloth*, ſo they name books and manuſcripts.

I next proceeded to aſk him, who had taught them to build a temple? whence had they their eternal fire, which they preſerved with ſo much care? and who was the perſon that firſt inſtituted their feaſts? He replied, "The charge I am entruſted with obliges me to know all theſe things you aſk of me; I will therefore ſatisfy you: hearken to me. A great number of years ago there appeared among us a man and his wife, who came down from the ſun. Not that we believe that the ſun had a wife who bore him children, or that theſe were the deſcendants of the ſun; but when they firſt appeared among us they were ſo bright and luminous, that we had no difficulty to believe that they came down from the ſun. This

man told us, that having ſeen from on high that we did not govern ourſelves well; that we had no maſter; that each of us had preſumption enough to think himſelf capable of governing others, while he could not even conduct himſelf; he had thought fit to come down among us to teach us to live better.

"He moreover told us, that in order to live in peace among ourſelves, and to pleaſe the ſupreme Spirit, we muſt indiſpenſibly obſerve the following points; we muſt never kill any one but in defence of our own lives; we muſt never know any other woman beſides our own; we muſt never take any thing that belongs to another; we muſt never lye nor get drunk; we muſt not be avaricious, but muſt give liberally, and with joy, part of what we have to others who are in want, and generouſly ſhare our ſubſiſtence with thoſe who are in need of it.

"The words of this man deeply affected us, for he ſpoke them with authority, and he procured the reſpect even of the old men themſelves, tho' he reprehended them as freely as the reſt. Next day we offered to acknowledge him as our ſovereign. He at firſt refuſed, ſaying

ing that he ſhould not be obeyed, and that the diſobedient would infallibly die; but at length he accepted the offer that was made him on the following conditions:

" That we would go and inhabit another country, better than that in which we were, which he would ſhew us; that we would afterwards live conformable to the inſtructions he had given us; that we would promiſe never to acknowledge any other ſovereigns but him and his deſcendants; that the nobility ſhould be perpetuated by the women after this manner; if I, ſaid he, have male and female children, they being brothers and ſiſters cannot marry together; the eldeſt boy may chuſe a wife from among the people, but his ſons ſhall be only nobles; the children of the eldeſt girl, on the other hand, ſhall be princes and princeſſes, and her eldeſt ſon be ſovereign; but her eldeſt daughter be the mother of the next ſovereign, even tho' ſhe ſhould marry one of the common people; and, in defect of the eldeſt daughter, the next female relation to the perſon reigning ſhall be the mother of the future ſovereign; the ſons of the ſovereign and princes ſhall loſe their rank, but the daughters ſhall preſerve theirs.

" He then told us, that in order to preſerve the excellent precepts he had given us, it was neceſſary to build a temple, into which it ſhould be lawful for none but the princes and princeſſes to enter, to ſpeak to the *Spirit*. That in the temple they ſhould eternally preſerve a fire, which he would bring down from the ſun, from whence he himſelf had deſcended; that the wood with which the fire was ſupplied ſhould be pure wood without bark; that eight wiſe men of the nation ſhould be choſen for guarding the fire night and day; that thoſe eight men ſhould have a chief, who ſhould ſee them do their duty, and that if any of them failed in it he ſhould be put to death. He likewiſe ordered another temple to be built in a diſtant part of our nation, which was then very populous, and the eternal fire to be kept there alſo, that in caſe it ſhould be extinguiſhed in the one it might be brought from the other; in which caſe, till it was again lighted, the nation would be afflicted with a great mortality.

" Our nation having conſented to theſe conditions, he agreed to be our ſovereign; and in preſence of all the people he brought down

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the fire from the ſun, upon ſome wood of the walnut-tree which he had prepared, which fire was depoſited in both the temples. He lived a long time, and ſaw his children's children. To conclude, he inſtituted our feaſts ſuch as you ſee them."

The *Natches* have neither ſacrifices, libations, nor offerings; their whole worſhip conſiſts in preſerving the eternal fire, and this the *Great Sun* watches over with a peculiar attention. The *Sun*, who reigned when I was in the country, was extremely ſolicitous about it, and viſited the temple every day. His vigilance had been awakened by a terrible hurricane, which ſome years before had happened in the country, and was looked upon as an extraordinary event, the air being generally clear and ſerene in that climate. If to that calamity ſhould be joined the extinction of the eternal fire, he was apprehenſive their whole nation would be deſtroyed.

One day, when the *Great Sun* called upon me, he gave me an account of a dreadful calamity that had formerly befallen the nation of the *Natches*, in conſequence, as he believed,

of the extinction of the eternal fire. He introduced his account in the following manner; "Our nation was formerly very numerous and very powerful; it extended more than twelve days journey from east to west, and more than fifteen from south to north. We reckoned then 500 suns, and you may judge by that what was the number of the nobles, of the people of rank, and the common people. Now in times past it happened, that one of the two guardians, who were upon duty in the temple, left it on some business, and the other fell asleep, and suffered the fire to go out. When he awaked and saw that he had incurred the penalty of death, he went and got some profane fire, as tho' he had been going to light his pipe, and with that he renewed the eternal fire. His transgression was by that means concealed; but a dreadful mortality immediately ensued, and raged for four years, during which many *Suns* and an infinite number of the people died.

The guardian at length sickened, and found himself dying, upon which he sent for the *Great Sun*, and confessed the heinous crime he had been guilty of. The old men were immediately assembled, and, by their advice, fire being

ing ſnatched from the other temple, and brought into this, the mortality quickly ceaſed." Upon my aſking him what he meant by "ſnatching the fire," he replied, "that it muſt always be brought away by violence, and that ſome blood muſt be ſhed, unleſs ſome tree on the road was ſet on fire by lightning, and then the fire might be brought from thence; but that the fire of the ſun was always preferable.

It is impoſſible to expreſs his aſtoniſhment when I told him, that it was a trifling matter to bring down fire from the ſun, and that I had it in my power to do it whenever I pleaſed. As he was extremely deſirous to ſee me perform that ſeeming miracle, I took the ſmalleſt of two burning glaſſes which I had brought from *France*, and placing ſome dry punk (or agaric) upon a chip of wood, I drew the focus of the glaſs upon it, and with a tone of authority pronounced the word *Cahèuch*, that is, *come*, as tho' I had been commanding the fire to come down. The punk immediately ſmoaking, I blew a little and made it flame to the utter aſtoniſhment of the *Great Sun* and his whole retinue, ſome of whom ſtood trembling with amazement and religious awe. The

prince

prince himſelf could not help exclaiming, "Ah, what an extraordinary thing is here!" I confirmed him in his idea, by telling him, that I greatly loved and eſteemed that uſeful inſtrument, as it was moſt valuable, and was given to me by my grand-father, who was a very learned man.

Upon his aſking me, if another man could do the ſame thing with that inſtrument that he had ſeen me do, I told him that every man might do it, and I encouraged him to make the expement himſelf. I accordingly put the glaſs in his hand, and leading it with mine over another piece of agaric, I deſired him to pronounce the word *Caheuch*, which he did, but with a very faint and diffident tone, nevertheleſs, to his great amazement, he ſaw the agaric begin to ſmoke, which ſo confounded him that he dropt both the chip on which it was laid and the glaſs out of his hands, crying out, "Ah, what a miracle!"

Their curioſity being now fully raiſed, they held a conſultation in my yard, and reſolved to purchaſe at any rate my wonderful glaſs, which would prevent any future mortality in their nation, in conſequence of the extinction of the

eternal fire. I, in the mean time, had gone out to my field, as if about ſome buſineſs; but in reality to have a hearty laugh at the comical ſcene which I had juſt occaſioned. Upon my return the *Great Sun* entered my apartment with me, and laying his hand upon mine, told me, that tho' he loved all the *French*, he was more my friend than of any of the reſt, becauſe moſt of the *French* carried all their underſtanding upon their tongue, but that I carried mine in my whole head and my whole body. After this preamble he offered to bargain for my glaſs, and deſired me to ſet what value I pleaſed upon it, adding that he would not only cauſe the price to be paid by all the families of the nation, but would declare to them that they lay under an obligation to me for giving up to them a thing which ſaved them from a general mortality. I replied, that tho' I bore his whole nation in my heart, yet nothing made me part with my glaſs, but my affection for him and his brother; that, beſides, I aſked nothing in return but things neceſſary for my ſubſiſtence, ſuch as corn, fowls, game, and fiſh, when they brought him any of theſe. He offered me twenty barrels of maiz, of 150 pounds each, twenty fowls, twenty turkies, and told me that he would ſend me game and fiſh every time his war-

warriors brought him any, and his promiſe was punctually fulfilled. He engaged likewiſe not to ſpeak any thing about it to the *Frenchmen*, leſt they ſhould be angry with me for parting with an inſtrument of ſo great a value. Next day the glaſs was tried before a general aſſembly of all the *Suns*, both men and women, the nobles, and the men of rank, who all met together at the temple; and the ſame effect being produced as the day before, the bargain was ratified; but it was reſolved not to mention the affair to the common people, who, from their curioſity to know the ſecrets of their court, were aſſembled in great numbers not far from the temple, but only to tell them, that the whole nation of the *Natches* were under great obligations to me.

The *Natches* are brought up in a moſt perfect ſubmiſſion to their ſovereign; the authority which their princes exerciſe over them is abſolutely deſpotic, and can be compared to nothing but that of the firſt *Ottoman* emperors. Like theſe, the *Great Sun* is abſolute maſter of the lives and eſtates of his ſubjects, which he diſpoſes of at his pleaſure, his will being the only law; but he has this ſingular advantage over the *Ottoman* princes, that he has no occa-

ſion

ſion to fear any ſeditious tumults, or any conſpiracy againſt his perſon. If he orders a man guilty of a capital crime to be put to death, the criminal neither ſupplicates, nor procures interceſſion to be made for his life, nor attempts to run away. The order of the ſovereign is executed on the ſpot, and nobody murmurs. But however abſolute the authority of the *Great Sun* may be, and altho' a number of warriors and others attach themſelves to him, to ſerve him, to follow him wherever he goes, and to hunt for him, yet he raiſes no ſtated impoſitions; and what he receives from thoſe people appears given, not ſo much as a right due, as a voluntary homage, and a teſtimony of their love and gratitude.

The *Natches* begin their year in the month of *March*, as was the practice a long time in *Europe*, and divide it into thirteen moons. At every new moon they celebrate a feaſt, which takes its name from the principal fruits reaped in the preceding moon, or from the animals that are then uſually hunted. I ſhall give an account of one or two of theſe feaſts as conciſely as I can.

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The firſt moon is called that of the *Deer*, and begins their new year, which is celebrated by them with univerſal joy, and is at the ſame time an anniverſary memorial of one of the moſt intereſting events in their hiſtory. In former times a *Great Sun*, upon hearing a ſudden tumult in his village, had left his hut in a great hurry, in order to appeaſe it, and fell into the hands of his enemies; but was quickly after reſcued by his warriors, who repulſed the invaders, and put them to flight. In order to preſerve the remembrance of this honourable exploit, the warriors divide themſelves into two bodies, diſtinguiſhed from each other by the colour of their feathers. One of theſe bodies repreſents the invaders, and after raiſing loud ſhouts and cries, ſeize the *Great Sun*, who comes out of his hut undreſt, and rubbing his eyes, as tho' he were juſt awake. The *Great Sun* defends himſelf intrepidly with a wooden tomahawk, and lays a great many of his enemies upon the ground, without however giving them a ſingle blow, for he only ſeems to touch them with his weapon. In the mean time the other party come out of their ambuſcade, attack the invaders, and, after fighting with them for ſome time, reſcue their prince, and drive them into a wood, which is repre-

ſented

ſented by an arbour made of canes. During the whole time of the ſkirmiſh, the parties keep up the war-cry, or the cry of terror, as each of them ſeem to be victors or vanquiſhed. The *Great Sun* is brought back to his hut in a triumphant manner; and the old men, women, and children, who were ſpectators of the engagement, rend the ſky with their joyful acclamations. The *Great Sun* continues in his hut about half an hour, to repoſe himſelf after his great fatigues, which are ſuch that an actor of thirty years of age would with difficulty have ſupported them, and he however, when I ſaw this feaſt, was above ninety. He then makes his appearance again to the people, who ſalute him with loud acclamations, which ceaſe upon his proceeding towards the temple. When he is arrived in the middle of the court before the temple he makes ſeveral geſticulations, then ſtretches out his arms horizontally, and remains in that poſture motionleſs as a ſtatue for half an hour. He is then relieved by the maſter of the ceremonies, who places himſelf in the ſame attitude, and half an hour after is relieved by the great chief of war, who remains as long in the ſame poſture. When this ceremony is over, the *Great Sun*, who, when he was relieved, had returned to his hut, ap-

pear

pears again before the people in the ornaments of his dignity, is placed upon his throne, which is a large ſtool with four feet cut out of one piece of wood, has a fine bufaloe's ſkin thrown over his ſhoulders, and ſeveral furs laid upon his feet, and receives various preſents from the women, who all the while continue to expreſs their joy by their ſhouts and acclamations. Strangers are then invited to dine with the *Great Sun*, and in the evening there is a dance in his hut, which is about thirty feet ſquare, and twenty feet high, and like the temple is built upon a mount of earth, about eight feet high, and ſixty feet over on the ſurface.

The ſecond moon, which anſwers to our *April*, is called the *Strawberry* moon, as that fruit abounds then in great quantities.

The third moon is that of the *Small corn*. This moon is often impatiently looked for, their crop of large corn never ſufficing to nouriſh them from one harveſt to another.

The fourth is that of *Water melons*, and anſwers to our *June*.

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The fifth moon is that of the *Fiſhes*: in this month alſo they gather grapes, if the birds have ſuffered them to ripen.

The ſixth, which anſwers to our *Auguſt*, is that of the *Mulberries*. At this feaſt they likewiſe carry fowls to the *Great Sun*.

The ſeventh, which is that of *Maiz*, or *Great Corn*. This feaſt is beyond diſpute the moſt ſolemn of all. It principally conſiſts in eating in common, and in a religious manner, of new corn, which had been ſown expreſly with that deſign, with ſuitable ceremonies. This corn is ſown upon a ſpot of ground never before cultivated; which ground is dreſſed and prepared by the warriors alone, who alſo are the only perſons that ſow the corn, weed it, reap it, and gather it. When this corn is near ripe, the warriors fix on a place proper for the general feaſt, and cloſe adjoining to that they form a round granary, the bottom and ſides of which are of cane; this they fill with the corn, and when they have finiſhed the harveſt, and covered the granary, they acquaint the *Great Sun*, who appoints the day for the general feaſt. Some days before the feaſt, they build huts for the *Great Sun*, and for all the other families,

round

round the granary, that of the *Great Sun* being raiſed upon a mount of earth about two feet high. On the feaſt day the whole nation ſet out from their village at ſun-riſing, leaving behind only the aged and infirm that are not able to travel, and a few warriors, who are to carry the *Great Sun* on a litter upon their ſhoulders. The ſeat of this litter is covered with ſeveral deer ſkins, and to its four ſides are faſtened four bars which croſs each other, and are ſupported by eight men, who at every hundred paces transfer their burden to eight other men, and thus ſucceſſively tranſport it to the place where the feaſt is celebrated, which may be near two miles from the village. About nine o'clock the *Great Sun* comes out of his hut dreſſed in the ornaments of his dignity, and being placed in his litter, which has a canopy at the head formed of flowers, he is carried in a few minutes to the ſacred granary, ſhouts of joy re-echoing on all ſides. Before he alights he makes the tour of the whole place deliberately, and when he comes before the corn he ſalutes it thrice with the words, *hoo, hoo, hoo,* lengthened and pronounced reſpectfully. The ſalutation is repeated by the whole nation, who pronounce the word *hoo* nine times diſtinctly, and

and at the ninth time he alights and places himſelf on his throne.

Immediately after they light a fire by rubbing two pieces of wood violently againſt each other, and when every thing is prepared for dreſſing the corn, the chief of war, accompanied by the warriors belonging to each family, preſents himſelf before the throne, and addreſſes the *Sun* in theſe words, *ſpeak, for I hear thee.* The ſovereign then riſes up, bows towards the four quarters of the world, and advancing to the granary, lifts his eyes and hands to heaven, and ſays, " Give us corn:" upon which the great chief of war, the princes and princeſſes, and all the men, thank him ſeparately, by pronouncing the word *hoo*. The corn is then diſtributed, firſt to the female *Suns*, and then to all the women, who run with it to their huts, and dreſs it with the utmoſt diſpatch. When the corn is dreſſed in all the huts, a plate of it is put into the hands of the *Great Sun*, who preſents it to the four quarters of the world, and then ſays to the chief of war, *eat*; upon this ſignal the warriors begin to eat in all the huts; after them the boys of whatever age, excepting thoſe who are on the breaſt; and laſt of all the women. When the warriors have finiſhed their repaſt, they form

form themſelves into two choirs before the huts, and ſing war ſongs for half an hour; after which the chief of war, and all the warriors in ſucceſſion, recount their brave exploits, and mention, in a boaſting manner, the number of enemies they have ſlain. The youths are next allowed to harangue, and each tells in the beſt manner he can, not what he has done, but what he intends to do; and if his diſcourſe merits approbation, he is anſwered by a general *hoo*; if not, the warriors hang down down their heads and are ſilent.

This great ſolemnity is concluded with a general dance by torch-light. Upwards of 200 torches of dried canes, each of the thickneſs of a child, are lighted round the place, where the men and women often continue dancing till day light; and the following is the diſpoſition of their dance. A man places himſelf on the ground with a pot covered with a deer-ſkin, in the manner of a drum, to beat time to the dancers, round him the women form themſelves into a circle, not joining hands, but at ſome diſtance from each other; and they are incloſed by the men in another circle, who have in each hand a *chichicois*, or calabaſh, with a ſtick thruſt thro' it to ſerve for a handle. When the dance begins, the

women

women move round the man in the center, from left to right, and the men contrariwiſe from right to left, and they ſometimes narrow and ſometimes widen their circles. In this manner the dance continues without intermiſſion the whole night, new performers ſucceſſively taking the place of thoſe who are wearied and fatigued.

Next morning no perſon is ſeen abroad before the *Great Sun* comes out of his hut, which is generally about nine o'clock, and then upon a ſignal made by the drum, the warriors make their appearance, diſtinguiſhed into two troops by the feathers which they wear on their heads. One of theſe troops is headed by the *Great Sun*, and the other by the chief of war, who begin a new diverſion by toſſing a ball of deer-ſkin ſtuffed with *Spaniſh* beard from the one to the other. The warriors quickly take part in the ſport, and a violent conteſt enſues which of the two parties ſhall drive the ball to the hut of the oppoſite chief. The diverſion generally laſts two hours, and the victors are allowed to wear the feathers of ſuperiority till the following year, or till the next time they play at the ball. After this the warriors perform the war dance; and laſt of all they go and bathe; an ex-

ercise which they are very fond of when they are heated or fatigued.

The reſt of that day is employed as the preceding; for the feaſt holds as long as any of the corn remains. When it is all eat up, the *Great Sun* is carried back in his litter, and they all return to the village, after which he ſends the warriors to hunt both for themſelves and him.

The eighth moon is that of *Turkies*, and anſwers to our *October*.

The ninth moon is that of the *Bufalo*; and it is then they go to hunt that animal. Having diſcovered whereabouts the herd feeds, they go out in a body to hunt them. Young and old, girls and married women, except thoſe who are with child, are all of the party, for there is generally work for them all. Some nations are a little later in going out to this hunting, that they may find the cows fatter, and the herds more numerous.

The tenth moon is that of *Bears*; at this time of hunting the feaſts are not ſo grand and ſolemn, becauſe great part of the nations are accompanying the hunters in their expeditions.

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The eleventh anſwers to our *January*, and is named the *Cold-meal moon*. The twelfth is that of *Cheſnuts*. That fruit has been gathered long before, nevertheleſs it gives its name to this moon.

Laſtly, the thirteenth is that of *Walnuts*, and it is added to compleat the year. It is then they break the nuts to make bread of them by mixing with them the flour of *maiz*.

The feaſts which I ſaw celebrated in the chief village of the *Natches*, which is the reſidence of the *Great Sun*, are celebrated in the ſame manner in all the villages of the nation, which are each governed by a *Sun*, who is ſubordinate to the *Great Sun*, and acknowledge his abſolute authority.

It is not to be conceived how exact theſe people are in aſſigning the pre-eminence to the men. In every aſſembly, whether of the whole nation in general, or of ſeveral families together, or of one ſingle family, the youngeſt boys have the preference to the women of the moſt advanced age; and at their meals, when their food is diſtributed, none is preſented to the women, till all the males have received their

ſhare; ſo that a boy of two years old is ſerved before his mother.

The women being always employed, without ever being diverted from their duty, or ſeduced by the gallantries of lovers, never think of objecting to the propriety of a cuſtom, in which they have been conſtantly brought up. Never having ſeen any example that contradicted it, they have not the leaſt idea of varying from it. Thus being ſubmiſſive from habit, as well as from reaſon, they, by their docility, maintain that peace in their families, which they find eſtabliſhed upon entering them.

SECT.

SECT. III.

Of their marriages, and diſtinction of ranks.

PATERNAL authority, as I have elſewhere obſerved, is not leſs facred and inviolable than the pre-eminence of the men. It ſtill ſubſiſts among the *Natches*, ſuch as it was in the firſt ages of the world. The children belong to the father, and while he lives they are under his power. They live with him, they, their wives, and their children; the ſame hut contains the whole family. The old man alone commands there, and nothing but death puts an end to his empire. As theſe people have ſeldom or rather never any differences among them, the paternal authority appears in nothing more conſpicuous than in the marriages.

When the boys and girls arrive at the perfect age of puberty, they viſit each other familiarly, and are ſuffered ſo to do. The girls, ſenſible that they will be no longer miſtreſſes of their heart when once they are married, know how to diſpoſe of it to advantage, and form their wardrobe by the ſale of their favours; for there, as well as in other countries, nothing

for nothing. The lover, far from having any thing to object to this, on the contrary rates the merit of his future ſpouſe, in proportion to the fruits ſhe has produced. But when they are married they have no longer any intrigues, neither the huſband nor the wife, becauſe their heart is no longer their own. They may divorce their wives; it is, however, ſo rare to ſee the man and wife part, that during the eight years I lived in their neighbourhood, I knew but one example of it, and then each took with them the children of their own ſex.

If a young man has obtained a girl's conſent, and they deſire to marry, it is not their fathers, and much leſs their mothers, or male or female relations who take upon them to conclude the match; it is the heads of the two families alone, who are uſually great-grandfathers and ſometimes more. Theſe two old men have an interview, in which, after the young man has formally made a demand of the girl, they examine if there be any relation between the two parties, and if any, what degree it is; for they do not marry within the third degree. Notwithſtanding this interview, and the two parties be found not within the prohibited degrees, yet if the propoſed wife be diſagreeable to the

father,

father, grandfather, &c. of the huſband, the match is never concluded. On the other hand, ambition, avarice, and the other paſſions, ſo common with us, never ſtifle in the breaſts of the fathers thoſe dictates of nature, which make us deſire to ſee ourſelves perpetuated in our offſpring, nor influence them to thwart their children improperly, and much leſs to force their inclinations. By an admirable harmony, very worthy of our imitation, they only marry thoſe who love one another, and thoſe who love one another are only married when their parents agree to it. It is rare for young men to marry before they be five and twenty. Till they arrive at that age they are looked upon as too weak, without underſtanding and experience.

When the marriage-day is once fixed, preparations are made for it both by the men and women, the men go a hunting, and the women prepare the maiz, and deck out the young man's cabin to the beſt of their power. On the wedding-day the old man on the part of the girl leaves his hut, and conducts the bride to the hut of the bridegroom; his whole family follow him in order and ſilence; thoſe who are inclined to laugh or be merry, indulging themſelves only in a ſmile.

He finds before the other hut all the relations of the bridegroom, who receive and ſalute him with their uſual expreſſion of congratulation, namely, *hoo, hoo*, repeated ſeveral times. When he enters the hut, the old man on the part of the bridegroom ſays to him, in their language, *are you there?* to which he anſwers, *yes*. He is next deſired to ſit down, and then not a word paſſes for near ten minutes, it being one of their prudent cuſtoms to ſuffer a gueſt to reſt himſelf a little after his arrival, before they begin a converſation; and beſides, they look upon the time ſpent in compliments as thrown away.

After both the old men are fully reſted, they riſe, and the bridegroom and bride appearing before them, they aſk them, if they love each other? and if they are willing to take one another for man and wife? obſerving to them at the ſame time, that they ought not to marry unleſs they propoſe to live amicably together, that no body forces them, and that as they are each other's free choice, they will be thruſt out of the family if they do not live in peace. After this remonſtrance the father of the bridegroom delivers the preſent which his ſon is to make into his hands, the bride's father at the ſame time placing himſelf by her ſide. The bride-

groom

groom then addreſſes the bride; "Will you have me for your huſband?" She anſwers, "Moſt willingly, and it gives me joy; love me, as well as I love you; for I love, and ever will love none but you." At theſe words the bridegroom covers the head of the bride with the preſent which he received from his father, and ſays to her, "I love you, and have therefore taken you for my wife, and this I give to your parents, to purchaſe you." He then gives the preſent to the bride's father.

The huſband wears a tuft of feathers faſtened to his hair, which is in the form of a cue, and hangs over his left ear, to which is faſtened a ſprig of oak with the leaves on, and in his left-hand he bears a bow and arrows. The young wife bears in her left-hand a ſmall branch of laurel, and in her right a ſtalk of maiz, which was delivered to her by her mother at the time ſhe received the preſent from her huſband. This ſtalk ſhe preſents to her huſband, who takes it from her with his right-hand, and ſays, "I am your huſband;" ſhe anſwers, and "I am your wife." They then ſhake hands reciprocally with each other's relations; after which he leads her towards the bed, and ſays, "There

is our bed, keep it tight;" which is as much as to ſay, do not defile the nuptial bed.

The marriage ceremony being thus concluded, the bridegroom and the bride, with their friends, ſit down to a repaſt, and in the evening they begin their dances, which continue often till day-light.

The nation of the *Natches* is compoſed of nobility and common people. The common people are named in their language *Miche-Miche-Quipy*, that is, *Stinkards*; a name however which gives them great offence, and which it is proper to avoid pronouncing before them, as it would not fail to put them into a very bad humour. The common people are to the laſt degree ſubmiſſive to the nobility, who are divided into *Suns*, nobles, and men of rank.

The *Suns* are the deſcendants of the man and woman who pretended to have come down from the ſun. Among the other laws they gave to the *Natches*, they ordained that their race ſhould always be diſtinguiſhed from the bulk of the nation, and that none of them ſhould ever be put to death upon any account. They eſta-

bliſhed likewiſe another uſage which is found among no other people, except a nation of *Scythians* mentioned by *Herodotus*. They ordained that nobility ſhould only be tranſmitted by the women. Their male and female children were equally named *Suns*, and regarded as ſuch, but with this difference, that the males enjoyed this privilege only in their own perſon, and during their own lives. Their children had only the title of nobles, and the male children of thoſe nobles were only men of rank. Thoſe men of rank, however, if they diſtinguiſhed themſelves by their warlike exploits, might raiſe themſelves again to the rank of nobles; but their children became only men of rank, and the children of thoſe men of rank, as well as of the others, were confounded with the common people, and claſſed among the *Stinkards*. Thus as theſe people are very long-lived, and frequently ſee the fourth generation, it often happens that a *Sun* ſees ſome of his poſterity among the *Stinkards*; but they are at great pains to conceal this degradation of their race, eſpecially from ſtrangers, and almoſt totally diſown thoſe great-grand children; for when they ſpeak of them they only ſay, they are dear to them. It is otherwiſe with the female poſterity of the *Suns*, for they continue

thro' all generations to enjoy their rank. The deſcendants of the *Suns* being pretty numerous, it might be expected that thoſe who are out of the prohibited degrees might intermarry, rather than ally with the *Stinkards*; but a moſt barbarous cuſtom obliges them to their miſ-alliances. When any of the *Suns*, either male or female, die, their law ordains that the huſband or wife of that *Sun* ſhall be put to death on the day of the interment of the deceaſed: Now as another law prohibits the iſſue of the *Suns* from being put to death, it is therefore impoſſible for the deſcendants of the *Suns* to match with each other.

Whether it be that they are tired of this law, or that they wiſh their *Suns* deſcended of *French* blood, I ſhall not determine; but the wife of the *Great Sun* came one day to viſit me ſo early in the morning that I was not got out of bed. She was accompanied with her only daughter, a girl between fourteen and fifteen years of age, handſome and well ſhaped; but ſhe only ſent in her own name by my ſlave; ſo that without getting up I made no ſcruple of deſiring her to come in. When her daughter appeared I was not a little ſurpriſed; but I ſhook hands with them both, and deſired them to ſit down. The

daughter

daughter ſat down on the foot of my bed, and kept her eyes continually fixed on me, while the mother addreſſed herſelf to me in the moſt ſerious and pathetic tone. After ſome compliments to me, and commendations of our cuſtoms and manners, ſhe condemned the barbarous uſages that prevailed among themſelves, and ended with propoſing me as a huſband for her daughter, that I might have it in my power to civilize their nation by aboliſhing their inhuman cuſtoms, and introducing thoſe of the *French*. As I foreſaw the danger of ſuch an alliance, which would be oppoſed by the whole nation of the *Natches*, and at the ſame time was ſenſible that the reſentment of a ſlighted woman is very formidable, I returned her ſuch an anſwer as might ſhew my great reſpect for her daughter, and prevent her from making the ſame application to ſome brainleſs *Frenchman*, who by accepting the offer might expoſe the *French* ſettlement to ſome diſaſtrous event. I told her that her daughter was handſome, and pleaſed me much, as ſhe had a good heart, and a well turned mind; but the laws we received from the Great Spirit, forbad us to marry women who did not pray; and that thoſe *Frenchmen* who lived with their daughters took them only for a time; but it was not proper that the

daughter

daughter of the *Great Sun* ſhould be diſpoſed of in that manner. The mother acquieſced in my reaſons; but when they took their leave I perceived plainly that the daughter was far from being ſatisfied. I never ſaw her from that day forwards; and I heard ſhe was ſoon after married to another.

From this relation the reader may perceive that there needs nothing but prudence and good ſenſe to perſuade thoſe people to what is reaſonable, and to preſerve their friendſhip without interruption. We may ſafely affirm that the differences we have had with them have been more owing to the *French* than to them. When they are treated inſolently or oppreſſively, they have no leſs ſenſibility of injuries than others. If thoſe who have occaſion to live among them, will but have ſentiments of humanity, they will in them meet with men.

SECT.

SECT. IV.

Of the temples, tombs, burials, and other religious ceremonies of the people of Louisiana.

I SHALL now proceed to give some account of the customs that prevail in general among all the nations of *North America*; and these have a great resemblance to each other, as there is hardly any difference in the manner of thinking and acting among the several nations. These people have no religion expressed by any external worship. The strongest evidences that we discover of their having any religion at all, are their temples, and the eternal fire therein kept up by some of them. Some of them indeed do not keep up the eternal fire, and have turned their temples into charnel-houses.

However, all those people, without exception, acknowledge a supreme Being, but they never on any account address their prayers to him, from their fixt belief that God, whom they call the Great Spirit, is so good, that he cannot do evil,

evil, whatever provocation he may have. They believe the exiſtence of two Great Spirits, a good and a bad. They do not, as I have ſaid, invoke the Good Spirit; but they pray to the bad, in order to avert from their perſons and poſſeſſions the evils which he might inflict upon them. They pray to the evil ſpirit, not becauſe they think him almighty; for it is the Good Spirit whom they believe ſo; but becauſe, according to them, he governs the air, the ſeaſons, the rain, the fine weather, and all that may benefit or hurt the productions of the earth.

They are very ſuperſtitious in reſpect to the flight of birds, and the paſſage of ſome animals that are ſeldom ſeen in their country. They are much inclined to hear and believe diviners, eſpecially in regard to diſcovering things to come; and they are kept up in their errors by the *Jongleurs*, who find their account in them.

The natives have all the ſame manner of bringing up their children, and are in general well ſhaped, and their limbs are juſtly proportioned. The *Chicaſaws* are the moſt fierce and

arrogant,

arrogant, which they undoubtedly owe to their frequent intercourſe with the *Engliſh* of *Carolina*. They are brave; a diſpoſition they may have inherited as the remains of that martial ſpirit that prompted them to invade their neighbouring nations, by which they themſelves were at length greatly weakened. All the nations on the north of the colony are likewiſe brave, but they are more humane than the *Chicaſaws*, and have not their high-ſpirited pride. All theſe nations of the north, and all thoſe of *Louiſiana*, have been inviolably attached to us ever ſince our eſtabliſhment in this colony. The misfortune of the *Natches*, who, without diſpute, were the fineſt of all thoſe nations, and who loved us, ought not in the leaſt to leſſen our ſentiments of thoſe people, who are in general diſtinguiſhed for their natural goodneſs of character. All thoſe nations are prudent, and ſpeak little; they are ſober in their diet, but they are paſſionately fond of brandy, tho' they are ſingular in never taſting any wine, and neither know nor care to learn any compoſition of liquors. In their meals they content themſelves with maiz prepared various ways, and ſometimes they uſe fiſh and fleſh. The meat that they eat is chiefly recommended to them for being

being wholeſome; and therefore I have conjectured that dog's fleſh, for which we have ſuch an averſion, muſt however be as good as it is beautiful, ſince they rate it ſo highly as to uſe it by way of preference in their feaſts of ceremony. They eat no young game, as they find plenty of the largeſt ſize, and do not think delicacy of taſte alone any recommendation; and therefore, in general, they would not taſte our ragouts, but, condemning them as unwholeſome, prefer to them gruel made of maiz, called in the colony *Sagamity*.

The *Chactaws* are the only ugly people among all the nations in *Louiſiana*; which is chiefly owing to the fat with which they rub their ſkin and their hair, and to their manner of defending themſelves againſt the moſkitos, which they keep off by lighting fires of fir-wood, and ſtanding in the ſmoke.

Altho' all the people of *Louiſiana* have nearly the ſame uſages and cuſtoms, yet as any nation is more or leſs populous, it has proportionally more or fewer ceremonies. Thus when the *French* firſt arrived in the colony, ſeveral nations kept up the eternal fire, and obſerved other religious

religious ceremonies, which they have now diſuſed, ſince their numbers have been greatly diminiſhed. Many of them ſtill continue to have temples, but the common people never enter theſe, nor ſtrangers, unleſs peculiarly favoured by the nation. As I was an intimate friend of the ſovereign of the *Natches*, he ſhewed me their temple, which is about thirty feet ſquare, and ſtands upon an artificial mount about eight feet high, by the ſide of a ſmall river. The mount ſlopes inſenſibly from the main front, which is northwards, but on the other ſides it is ſomewhat ſteeper. The four corners of the temple conſiſt of four poſts, about a foot and an half diameter, and ten feet high, each made of the heart of the cypreſs tree, which is incorruptible. The ſide-poſts are of the ſame wood, but only about a foot ſquare; and the walls are of mud, about nine inches thick; ſo that in the inſide there is a hollow between every poſt. The inner ſpace is divided from eaſt to weſt into two apartments, one of which is twice as large as the other. In the largeſt apartment the eternal fire is kept, and there is likewiſe a table or altar in it, about four feet high, ſix long, and two broad. Upon this table lie the bones of the late *Great Sun* in a coffin of canes very neatly made. In the inner

apart-

apartment, which is very dark, as it receives no light but from the door of communication, I could meet with nothing but two boards, on which were placed ſome things like ſmall toys, which I had not light to peruſe. The roof is in the form of a pavilion, and very neat both within and without, and on the top of it are placed three wooden birds, twice as large as a gooſe, with their heads turned towards the eaſt. The corner and ſide-poſts, as has been mentioned, riſe above the earth ten feet high, and it is ſaid they are as much ſunk under ground; it cannot therefore but appear ſurpriſing how the natives could tranſport ſuch large beams, faſhion them, and raiſe them upright, when we know of no machines they had for that purpoſe. Beſides the eight guardians of the temple, two of whom are always on watch, and the chief of thoſe guardians, there alſo belongs to the ſervice of the temple a maſter of the ceremonies, who is alſo maſter of the myſteries; ſince, according to them, he converſes very familiarly with the Spirit. Above all theſe perſons is the *Great Sun*, who is at the ſame time chief prieſt and ſovereign of the nation. The temples of ſome of the nations of *Louiſiana* are very mean, and one would often be apt to miſtake them for the huts of private perſons; but

to

to thoſe who are acquainted with their manners, they are eaſily diſtinguiſhable, as they have always before the door two poſts formed like the antient *Termini*, that is, having the upper part cut into the ſhape of a man's head. The door of the temple, which is pretty weighty, is placed between the wall and thoſe two poſts, ſo that children may not be able to remove it, to go and play in the temple. The private huts have alſo poſts before their doors, but theſe are never formed like *Termini*.

None of the nations of *Louiſiana* are acquainted with the cuſtom of burning their dead, which was practiſed by the *Greeks* and *Romans*; nor with that of the *Egyptians*, who ſtudied to preſerve them to perpetuity. The different *American* nations have a moſt religious attention for their dead, and each have ſome peculiar cuſtoms in reſpect to them; but all of them either inter them, or place them in tombs, and carefully carry victuals to them for ſome time. Theſe tombs are either within their temples, or cloſe adjoining to them, or in their neighbourhood. They are raiſed about three feet above the earth, and reſt upon four pillars, which are forked ſtakes fixed faſt in the ground. The tomb, or rather bier, is about eight feet long,

long, and a foot and a half broad; and after the body is placed upon it, a kind of baſket-work of twigs is wove round it, and covered with mud, an opening being left at the head for placing the victuals that are preſented to the dead perſon. When the body is all rotted but the bones, theſe are taken out of the tomb, and placed in a box of canes, which is depoſited in the temple. They uſually weep and lament for their dead three days; but for thoſe who are killed in war, they make a much longer and a more grievous lamentation.

Among the *Natches* the death of any of their *Suns*, as I have before obſerved, is a moſt fatal event; for it is ſure to be attended with the deſtruction of a great number of people of both ſexes. Early in the ſpring, 1725, the *Stung Serpent*, who was the brother of the *Great Sun*, and my intimate friend, was ſeized with a mortal diſtemper, which filled the whole nation of the *Natches* with the greateſt conſternation and terror; for the two brothers had mutually engaged to follow each other to the land of ſpirits; and if the *Great Sun* ſhould kill himſelf for the ſake of his brother, very many people would likewiſe be put to death. When the *Stung Serpent* was deſpaired of, the chief of the guardians of the temple came to

me in the greateſt confuſion, and acquainting me with the mutual engagements of the two brothers, begged of me to intereſt myſelf in preſerving the *Great Sun*, and conſequently a great part of the nation. He made the ſame requeſt to the commander of the fort. Accordingly we were no ſooner informed of the death of the *Stung Serpent*, than the commander, ſome of the principal *Frenchmen*, and I, went in a body to the hut of the *Great Sun*. We found him in deſpair; but, after ſome time, he ſeemed to be influenced by the arguments I uſed to diſſuade him from putting himſelf to death. The death of the *Stung Serpent* was publiſhed by the firing of two muſkets, which were anſwered by the other villages, and immediately cries and lamentations were heard on all ſides. The *Great Sun*, in the mean time, remained inconſolable, and ſat bent forwards with his eyes towards the ground. In the evening, while we were ſtill in his hut, he made a ſign to his favourite wife; who in conſequence of that threw a pailful of water on the fire, and extinguiſhed it. This was a ſignal for extinguiſhing all the fires of the nation, and filled every one with terrible alarms, as it denoted that the *Great Sun* was ſtill reſolved to put himſelf to death. I gently chided him

for

for altering his former reſolution, but he aſſured me that he had not, and deſired us to go and ſleep ſecurely. We accordingly left him, pretending to rely on the aſſurance he had given us; but we took up our lodging in the hut of his chief ſervants, and ſtationed a ſoldier at the door of his hut, whom we ordered to give us notice of whatever happened. There was no need to fear our being betrayed by the wife of the *Great Sun*, or any others about him; for none of them had the leaſt inclination to die, if they could help it. On the contrary, they all expreſſed the greateſt thankfulneſs and gratitude to us for our endeavours to avert the threatened calamity from their nation.

Before we went to our lodgings we entered the hut of the deceaſed, and found him on his bed of ſtate, dreſſed in his fineſt cloaths, his face painted with vermilion, ſhod as if for a journey, with his feather-crown on his head. To his bed were faſtened his arms, which conſiſted of a double-barreled gun, a piſtol, a bow, a quiver full of arrows, and a tomahawk. Round his bed were placed all the calumets of peace he had received during his life and on a pole, planted in the ground near it, hung a chain of forty-ſix rings of cane painted red, to expreſs

the number of enemies he had ſlain. All his domeſticks were round him, and they preſented victuals to him at the uſual hours, as if he were alive. The company in his hut were compoſed of his favourite wife, of a ſecond wife, which he kept in another village, and viſited when his favourite was with child; of his chancellor, his phyſician, his chief domeſtic, his pipe-bearer, and ſome old women, who were all to be ſtrangled at his interment. To theſe victims a noble woman voluntarily joined herſelf, reſolving, from her friendſhip to the *Stung Serpent*, to go and live with him in the country of ſpirits. I regretted her on many accounts, but particularly as ſhe was intimately acquainted with the virtues of ſimples, had by her ſkill ſaved many of our people's lives, and given me many uſeful inſtructions. After we had ſatisfied our curioſity in the hut of the deceaſed, we retired to our hut, where we ſpent the night. But at day-break we were ſuddenly awaked, and told that it was with difficulty the *Great Sun* was kept from killing himſelf. We haſtened to his hut, and upon entering it I remarked diſmay and terror painted upon the countenances of all who were preſent. The *Great Sun* held his gun by the butt-end, and ſeemed enraged that the other *Suns* had ſeized

upon it, to prevent him from executing his purpoſe. I addreſſed myſelf to him, and after opening the pan of the lock, to let the priming fall out, I chided him gently for his not acting according to his former reſolution. He pretended at firſt not to ſee me; but, after ſome time, he let go his hold of the muſket, and ſhook hands with me without ſpeaking a word. I then went towards his wife, who all this while had appeared in the utmoſt agony and terror, and I aſked her if ſhe was ill. She anſwered me, "Yes, very ill," and added, "if you leave us, my huſband is a dead man, and all the *Natches* will die; ſtay then, for he opens his ears only to your words, which have the ſharpneſs and ſtrength of arrows. You are his true friend, and do not laugh when you ſpeak, like moſt of the *Frenchmen*." The *Great Sun* at length conſented to order his fire to be again lighted, which was the ſignal for lighting the other fires of the nation, and diſpelled all their apprehenſions.

Soon after the natives begun the dance of death, and prepared for the funeral of the *Stung Serpent*. Orders were given to put none to death on that occaſion, but thoſe who were in the hut of the deceaſed. A child however

had been already ſtrangled by its father and mother, which ranſomed their lives upon the death of the *Great Sun*, and raiſed them from the rank of *Stinkards* to that of *Nobles*. Thoſe who were appointed to die were conducted twice a day, and placed in two rows, before the temple, where they acted over the ſcene of their death, each accompanied by eight of their own relations who were to be their executioners, and by that office exempted themſelves from dying upon the death of any of the ſuns, and likewiſe raiſed themſelves to the dignity of men of rank.

Mean while thirty warriors brought in a priſoner, who had formerly been married to a female ſun; but, upon her death, inſtead of ſubmitting to die with her, had fled to *New Orleans*, and offered to become the hunter and ſlave of our commander in chief. The commander accepting his offer, and granting him his protection, he often viſited his countrymen, who, out of complaiſance to the commander, never offered to apprehend him: but that officer being now returned to *France*, and the runaway appearing in the neighbourhood, he was now apprehended, and numbered among the other victims. Finding himſelf thus unexpec-

tedly trapped, he began to cry bitterly; but three very old women, who were his relations, offering to die in his ſtead, he was not only again exempted from death, but raiſed to the dignity of a man of rank. Upon this he afterwards became inſolent, and profiting by what he had ſeen and learned at *New Orleans*, he eaſily, on many occaſions, made his fellow-countrymen his dupes.

On the day of the interment, the wife of the deceaſed made a very moving ſpeech to the *French* who were preſent, recommending her children, to whom ſhe alſo addreſſed herſelf, to their friendſhip, and adviſing a perpetual union between the two nations. Soon after the maſter of the ceremonies appeared in a red-feathered crown, which half encircled his head, having a red ſtaff in his hand in the form of a croſs, at the end of which hung a garland of black feathers. All the upper part of his body was painted red, excepting his arms, and from his girdle to his knees hung a fringe of feathers, the rows of which were alternately white and red. When he came before the hut of the deceaſed, he ſaluted him with a great *hoo*, and then began the cry of death, in which he was followed by the whole people. Immediately after

after the *Stung Serpent* was brought out on his bed of ſtate, and was placed on a litter, which ſix of the guardians of the temple bore on their ſhoulders. The proceſſion then began, the maſter of the ceremonies walking firſt, and after him the oldeſt warrior, holding in one hand the pole with the rings of canes, and in the other the pipe of war, a mark of the dignity of the deceaſed. Next followed the corpſe, after which came thoſe who were to die at the interment. The whole proceſſion went three times round the hut of the deceaſed, and then thoſe who carried the corpſe proceeded in a circular kind of march, every turn interſecting the former, until they came to the temple. At every turn the dead child was thrown by its parents before the bearers of the corpſe, that they might walk over it; and when the corpſe was placed in the temple the victims were immediately ſtrangled. The *Stung Serpent* and his two wives were buried in the ſame grave within the temple; the other victims were intered in different parts, and after the ceremony they burnt, according to cuſtom, the hut of the deceaſed.

SECT. V.

Of the arts and manufactures of the natives.

THE arts and manufactures of the natives are ſo inſignificant, when compared with ours, that I ſhould not have thought of treating of them, if ſome perſons of diſtinction had not deſired me to ſay ſomething of them, in order to ſhew the induſtry of thoſe people, and how far invention could carry them, in ſupplying thoſe wants which human nature is continually expoſed to.

As they would have frequent occaſion for fire, the manner of lighting it at pleaſure muſt have been one of the firſt things that they invented. Not having thoſe means which we uſe, they bethought themſelves of another ingenious method which they generally practiſe. They take a dry dead ſtick from a tree, about the thickneſs of their finger, and preſſing one end againſt another dry piece of wood, they turn it round as ſwiftly as they can till they ſee the ſmoke appear, then blowing gently ſoon make the wood flame.

Cut-

Cutting inſtruments are almoſt continually wanted; but as they had no iron, which, of all metals, is the moſt uſeful in human ſociety, they were obliged, with infinite pains, to form hatchets out of large flints, by ſharpening their thin edge, and making a hole through them for receiving the handle. To cut down trees with theſe axes would have been almoſt an impracticable work; they were therefore obliged to light fires round the roots of them, and to cut away the charcoal as the fire eat into the tree. They ſupplied the want of knives for cutting their victuals with thin ſplits of a hard cane, which they could eaſily renew as they wore out.

They made their bows of acacia-wood, which is hard and eaſily cleft; and at firſt their bow-ſtrings were made of the bark of the wood, but now they make them of the thongs of hides. Their arrows are made of a ſhrub that ſends out long ſtreight ſhoots; but they make ſome of ſmall hard reeds: thoſe that are intended for war, or againſt the bufalo, the deer, or large carp, are pointed with the ſharp ſcale of the armed fiſh, which is neatly faſt-

ened to the head of the arrow with ſplits of cane and fiſh-glue.

The ſkins of the beaſts which they killed in hunting naturally preſented themſelves for their covering; but they muſt be dreſſed however before they could be properly uſed. After much practice they at length diſcovered that the brain of any animal ſuffices to dreſs its ſkin. To ſew thoſe ſkins they uſe the tendons of animals beat and ſplit into threads, and to pierce the ſkins they apply the bone of a heron's leg, ſharpened like an awl.

To defend themſelves againſt the inclemencies of the weather, they built huts of wood, which were cloſe and ſtrong enough to reſiſt the impetuoſity of the wind. Theſe huts are each a perfect ſquare; none of them are leſs than fifteen feet ſquare, and ſome of them are more than thirty feet in each of their fronts. They erect theſe huts in the following manner: They bring from the woods ſeveral young walnut-trees, about four inches in diameter, and thirteen or twenty feet high; they plant the ſtrongeſt of theſe in the four corners, and the others fifteen inches from each other in ſtreight lines, for the ſides of the building; a pole is

then

then laid horizontally along the ſides in the inſide, and all the poles are ſtrongly faſtened to it by ſplit canes. Then the four corner poles are bent inwards till they all meet in the centre, where they are ſtrongly faſtened together; the ſide-poles are then bent in the ſame direction, and bound down to the others; after which they make a morter of mud mixed with *Spaniſh* beard, with which they fill up all the chinks, leaving no opening but the door, and the mud they cover both outſide and inſide with mats made of the ſplits of cane. The roof is thatched with turf and ſtraw intermixed, and over all is laid a mat of canes, which is faſtened to the tops of the walls by the creeping plant. Theſe huts will laſt twenty years without any repairs.

The natives having once built for themſelves fixed habitations, would next apply themſelves to the cultivation of the ground. Accordingly, near all their habitations, they have fields of maiz, and of another nouriſhing grain called *Choupichoul*, which grows without culture. For dreſſing their fields they invented houghs, which are formed in the ſhape of an *L*, having the lower part flat and ſharp; and to take the huſk from their corn they made large

wooden mortars, by hollowing the trunks of trees with fire.

To prepare their maiz for food, and likewiſe their veniſon and game, there was a neceſſity for dreſſing them over the fire, and for this purpoſe they bethought themſelves of earthen ware, which is made by the women, who not only form the veſſel, but dig up and mix the clay. In this they are tolerable artiſts; they make kettles of an extraordinary ſize, pitchers with a ſmale opening, gallon bottles with long necks, pots or pitchers for their bear oil, which will hold forty pints; laſtly, large and ſmall plates in the *French* faſhion: I had ſome made out of curioſity upon the model of my delf-ware, which were a very pretty red. For ſifting the flour of their maiz, and for other uſes, the natives make ſieves of various fineneſſes of the ſplits of cane. To ſupply themſelves with fiſh they make nets of the bark of the lime-tree; but the large fiſh they ſhoot with arrows.

The beds of the natives are placed round the ſides of their huts, about a foot and a half from the ground, and are formed in this manner. Six forked ſtakes ſupport two poles, which

are

are croſſed by three others, over which canes are laid ſo cloſe as to form an even ſurface, and upon theſe are laid ſeveral bear ſkins, which ſerve for the bed furniture; a bufalo's ſkin is the coverlet, and a ſack ſtuft with *Spaniſh* beard is the bolſter. The women ſometimes add to this furniture of the bed mats wove of canes, dyed of three colours, which colours in the weaving are formed into various figures. Theſe mats render the bottom of the bed ſtill ſmoother, and in hot weather they remove the bear ſkins and lie upon them. Their ſeats or ſtools, which they ſeldom uſe, are about ſix or ſeven inches high, and the ſeat and feet are made of the ſame piece.

The women likewiſe make a kind of hampers to carry corn, fleſh, fiſh, or any other thing which they want to tranſport from one place to another; they are round, deeper than broad, and of all ſizes. Here, as well as in other countries, the women take ſpecial care to lay up ſecurely all their trinkets and finery. They make baſkets with long lids that roll doubly over them, and in theſe they place their earrings and pendants, their bracelets, garters, their ribbands for their hair, and their vermillion for painting themſelves, if they have any,

but when they have no vermillion they boil ochre, and paint themſelves with that.

The women alſo make the mens girdles and garters, and the collars for carrying their burdens. Theſe collars are formed of two belts of the breadth of the hand of bear's ſkin, dreſſed ſo as to ſoften it, and theſe belts are joined together by long croſs ſtraps of the ſame leather, that ſerve to tie the bundles, which are oftener carried by the women than the men. One of the broad belts goes over their ſhoulders, and the other acroſs their forehead, ſo that thoſe two parts mutually eaſe each other.

The women alſo make ſeveral works in embroidery with the ſkin of the porcupine, which is black and white, and is cut by them into thin threads, which they dye of different colours. Their deſigns greatly reſemble thoſe which we meet with on *Gothic* architecture; they are formed of ſtraight lines, which when they meet always croſs each other, or turn off at ſquare angles.

The conveniencies for paſſing rivers would ſoon be ſuggeſted to them by the floating of wood upon the water. Accordingly one of

their

their methods of croſſing rivers is upon floats of canes, which are called by them *Cajeu*, and are formed in this manner. They cut a great number of canes, which they tie up into faggots, part of which they faſten together ſideways, and over theſe they lay a row croſsways, binding all cloſe together, and then launching it into the water. For carrying a great number of men with their neceſſary baggage, they ſoon found it neceſſary to have other conveniencies; and nothing appeared ſo proper for this as ſome of their large trees hollowed; of theſe they accordingly made their pettiaugres, which as I mentioned above are ſometimes ſo large as to carry ten or twelve ton weight. Theſe pettiaugres are conducted by ſhort oars, called *Pagaies*, about ſix feet long, with broad points, which are not faſtened to the veſſel, but managed by the rowers like ſhovels.

SECT.

SECT. VI.

Of the attire and diverſions of the natives: Of their meals and faſtings.

THE natives of *Louiſiana*, both men and women, wear a very thin dreſs in the ſummer. During the heats the men wear only a little apron of deer ſkin, dreſſed white or dyed black; but hardly any but chiefs wear black aprons. Thoſe who live in the neighbourhood of the *French* ſettlements wear aprons of coarſe limbourgs, a quarter of a yard broad, and the whole breadth of the cloth, or five quarters long; theſe aprons are faſtened by a girdle about their waiſts, and are tucked up between the thighs.

During the heats the women wear only half a yard of limbourg ſtuff about their middle, which covers them down to the knees; or in place of that they uſe deer ſkin; and the reſt of the body both in men and women is naked.

Many of the women wear cloaks of the bark of the mulberry-tree, or of the feathers of ſwans, turkies, or *India* ducks. The bark they take

take from young mulberry ſhoots that riſe from the roots of trees that have been cut down; after it is dried in the ſun they beat it to make all the woody part fall off, and they give the threads that remain a ſecond beating, after which they bleach them by expoſing them to the dew. When they are well whitened they ſpin them about the coarſeneſs of pack-thread, and weave them in the following manner: they plant two ſtakes in the ground about a yard and a half aſunder, and having ſtretched a cord from the one to the other, they faſten their threads of bark double to this cord, and then interweave them in a curious manner into a cloak of about a yard ſquare with a wrought border round the edges.

The young boys and girls go quite naked; but the girls at the age of eight or ten put on a little petticoat, which is a kind of fringe made of threads of mulberry bark. The boys do not wear any covering till they are twelve or thirteen years of age.

Some women even in hot weather have a ſmall cloak wrapt round like a waiſtcoat; but when the cold ſets in, they wear a ſecond, the middle of which paſſes under the right arm, and the two ends are faſtened over the left ſhoulder,

ſo that the two arms are at liberty, and one of the breaſts is covered. They wear nothing on their heads; their hair is ſuffered to grow to its full length, except in the fore-part, and it is tied in a cue behind in a kind of net made of mulberry threads. They carefully pick out all the hairs that grow upon any part of their body.

The ſhoes of the men and women are of the ſame faſhion, but they rarely wear any but when they travel. They are made of deer-ſkin, the ſole and upper-leather of the ſame piece, which is ſewed together on the upper part of the foot; they are cut about three inches longer than the foot, and are folded over the toes; the quarters are about nine inches high, and faſten round the leg like a buſkin. The womens ear-rings are made of the center part of a large ſhell, called burgo, which is about the thickneſs of one's little finger, and there is a hole in the ear about that ſize for holding it. Their necklaces are compoſed of ſeveral ſtrings of longiſh or roundiſh kernel-ſtones, ſomewhat reſembling porcelaine; and with the ſmalleſt of theſe kernel-ſtones they ornament their furs, garters, &c.

From their early youth the women get a ſtreak pricked croſs their noſe; ſome of them have a

ſtreak

ſtreak pricked down the middle of their chin; others in different parts, eſpecially the women of the nations who have the *R* in their language. I have ſeen ſome who were pricked all over the upper part of the body, not even excepting the breaſts which are extremely ſenſible.

In the cold weather the men cover themſelves with a ſhirt made of two dreſſed deer-ſkins, which is more like a fur night-gown than a ſhirt: they likewiſe, at the ſame time, wear a kind of breeches, which cover both the thighs and the legs. If the weather be very ſevere, they throw over all a bufalo's ſkin, which is dreſſed with the wool on, and this they keep next to their body to increaſe the warmth. In the countries where they hunt beavers, they make robes of ſix ſkins of thoſe animals ſewed together.

The youths here are as much taken up about dreſs, and as fond of vying with each other in finery as in other countries; they paint themſelves with vermillion very often; they deck themſelves with bracelets made of the ribs of deer, which are bent by the means of boiling water, and when poliſhed, look as fine as ivory; they

they wear necklaces like the women, and ſometimes have a fan in their hand; they clip off the hair from the crown of the head, and there place a piece of ſwan's ſkin with the down on; to a few hairs that they leave on that part they faſten the fineſt white feathers that they can meet with; a part of their hair which is ſuffered to grow long, they weave into a cue, which hangs over their left ear.

They likewiſe have their noſe pricked, but no other part till they are warriors, and have performed ſome brave action, ſuch as killing an enemy, and bringing off his ſcalp. Thoſe who have ſignalized themſelves by ſome gallant exploit, cauſe a tomahawk to be pricked on their left ſhoulder, underneath which is alſo pricked the hieroglyphic ſign of the conquered nation. Whatever figure they intend to prick, is firſt traced on the ſkin with a bit of charcoal, and having fixed ſix needles in a piece of wood in two rows, in ſuch a manner that they only ſtick out about the tenth part of an inch, they prick the ſkin all over the mark, and then rub charcoal duſt over the part, which enters the punctures, and leaves a mark that can never be effaced. This pricking generally gives a fit of ſickneſs to the patient, who is obliged for ſome time

time to live only on boiled maiz. The warriors alſo pierce the lower part of their ears, and make a hole an inch diameter, which they fill with iron wire. Beſides theſe ear-rings they have a belt hung round with little bells, if they can purchaſe any from the *French*, ſo that they march more like mules than men. When they can get no bells, they faſten to their belts wild gourds with two or three pebbles in each. The chief ornament of the ſovereigns is their crown of feathers; this crown is compoſed of a black bonnet of net work, which is faſtened to a red diadem about two inches broad. The diadem is embroidered with white kernel-ſtones, and ſurmounted with white feathers, which in the fore-part are about eight inches long, and half as much behind. This crown or feather hat makes a very pleaſing appearance.

All nations are not equally ingenious at inventing feaſts, ſhews, and diverſions, for employing the people agreeably, and filling up the void of their uſual employments. The natives of *Louiſiana* have invented but a very few diverſions, and theſe perhaps ſerve their turn as well as a greater variety would do. The warriors practiſe a diverſion which is called the game of *the pole*, at which two only play toge-

ther

ther at a time. Each has a pole about eight feet long, reſembling a *Roman* f, and the game conſiſts in rolling a flat round ſtone, about three inches diameter and an inch thick, with the edge ſomewhat ſloping, and throwing the pole at the ſame time in ſuch a manner, that when the ſtone reſts the pole may touch it or be near it. Both antagoniſts throw their poles at the ſame time, and he whoſe pole is neareſt the ſtone counts one, and has the right of rolling the ſtone. The men fatigue themſelves much at this game, as they run after their poles at every throw; and ſome of them are ſo bewitched by it that they game away one piece of furniture after another. Theſe gameſters however are very rare, and are greatly diſcountenanced by the reſt of the people.

The women play with ſmall bits of cane, about eight or nine inches long. Three of theſe they hold looſely in one hand, and knock them to the ground with another; if two of them fall with the round ſide undermoſt, ſhe that played counts one; but if only one ſhe counts nothing. They are aſhamed to be ſeen or found playing, and as far as I could diſcover they never played for any ſtake.

The

The young people, eſpecially the girls, have hardly any kind of diverſion but that of the ball: this conſiſts in toſſing a ball from one to the other with the palm of the hand, which they perform with tolerable addreſs.

When the natives meet with a *Frenchman* whom they know, they ſhake hands with him, incline their head a little, and ſay in their own language, "Are you there, my friend." If he has no ſerious affair to propoſe to them, or if they themſelves have nothing of conſequence to ſay, they purſue their journey.

If they happen to be going the ſame way with a *Frenchman*, they never go before him, unleſs ſomething of conſequence oblige them. When you enter into their hut, they welcome you with the word of ſalutation, which ſignifies "Are you there, my friend;" then ſhake hands with you, and pointing to a bed deſire you to ſit down. A ſilence of a few minutes then enſues till the ſtranger begins to ſpeak, when he is offered ſome victuals, and deſired to eat. You muſt taſte of what they offer you, otherwiſe they will imagine that you deſpiſe them.

When

When the natives converſe together, however numerous the aſſembly be, never more than one perſon ſpeaks at once. If one of the company has any thing to ſay to another, he ſpeaks ſo low that none of the reſt hear him. Nobody is interrupted, even with the chiding of a child; and if the child be ſtubborn, it is removed elſewhere. In the council, when a point is deliberated upon and debated, they keep ſilence for a ſhort time, and then they ſpeak in their turns, no one offering to interrupt another.

The natives being habituated to their own prudent cuſtom, it is with the utmoſt difficulty they can keep from laughing, when they ſee ſeveral *French* men or *French* women together, and always ſeveral of them ſpeaking at the ſame time. I had obſerved them for two years ſtifling a laugh on thoſe occaſions, and had often aſked the reaſon of it, without receiving any ſatisfactory anſwer. At length I preſſed one of them ſo earneſtly to ſatisfy me, that after ſome excuſes, he told me in their language, "Our people ſay, that when ſeveral *French* men are together, they ſpeak all at once, like a flock of geeſe."

All

All the nations whom I have known, and who inhabit from the ſea as far as the *Illinois*, and even farther, which is a ſpace of about 1500 miles, carefully cultivate the maiz corn, which they make their principal ſubſiſtence. They make bread of it baked in cakes, another kind baked among the aſhes, and another kind in water; they make of it alſo cold meal, roaſted meal, gruel, which in this country is called *Sagamity*. This and the cold meal in my opinion are the two beſt diſhes that are made of it; the others are only for a change. They eat the *Sagamity* as we eat ſoup, with a ſpoon made of a bufalo's horn. When they eat fleſh or fiſh they uſe bread. They likewiſe uſe two kinds of millet, which they ſhell in the manner of rice; one of theſe is called *Choupichoul*, and the other *Widlogouil*, and they both grow almoſt without any cultivation.

In a ſcarcity of theſe kinds of corn, they have recourſe to earth-nuts, which they find in the woods; but they never uſe theſe or cheſnuts but when neceſſity obliges them.

The fleſh-meats they uſually eat are the bufalo, the deer, the bear, and the dog: they eat of all kind of water-fowl and fiſh; but they

they have no other way of dreſſing their meat but by roaſting or boiling. The following is their manner of roaſting their meat when they are in the fields hunting: they plant a ſtake in the ground ſloping towards the fire, and on the point of this ſtake they ſpit their meat, which they turn from time to time. To preſerve what they do not then uſe, they cut it into thin pieces, which they dry, or rather half-roaſt, upon a grate made of canes placed croſs-ways. They never eat raw fleſh, as ſo many people have falſely imagined, and they limit themſelves to no ſet hours for their meals, but eat whenever they are hungry; ſo that we ſeldom ſee ſeveral of them eating at once, unleſs at their feaſts, when they all eat off the ſame plate, except the women, the boys, and the young girls, who have each a plate to themſelves.

When the natives are ſick, they eat neither fleſh nor fiſh, but take *Sagamity* boiled in the broth of meat. When a man falls ſick, his wife ſleeps with the woman in the bed next to him, and the huſband of that woman goes elſewhere. The natives, when they eat with *French* men, taſte of nothing but of pure roaſt and boiled: they eat no ſalad, and nothing raw but fruit. Their drink is pure water or pure

brandy,

brandy, but they diſlike wine and all made liquors.

Having mentioned their manner of feeding, I ſhall ſay a word or two of their manner of faſting. When they want rain, or when they deſire hot weather for ripening their corn, they addreſs themſelves to the old man who has the greateſt character for living wiſely, and they intreat him to invoke the aerial ſpirits, in order to obtain what they demand. This old man, who never refuſes his countrymen's requeſt, prepares to faſt for nine days together. He orders his wife to withdraw, and during the whole time he eats nothing but a diſh of gruel boiled in water, without ſalt, which is brought him once a day by his wife after ſun-ſet. They never will accept of any reward for this ſervice, that the ſpirits may not be angry with them.

SECT. VII.

Of the Indian *art of war.*

I Will now preſent the reader with their manner of making war, which is uniformly the ſame among all the nations. When one nation intends to make war upon another in all the forms, they hold a council of war, which is compoſed of the oldeſt and braveſt warriors. It is to be ſuppoſed that this nation has been inſulted, that the other has committed ſome hoſtilities againſt it, or that they have diſturbed them in their hunting country, coming thither to ſteal their game, as they call it. There is always ſome pretence for declaring war; and this pretence, whether true or falſe, is explained by the war-chief, who omits no circumſtance that may excite his nation to take up arms.

After he has explained the reaſons for the war, the old men debate the queſtion in preſence of the great chief or ſovereign of the nation. This ſovereign and the great chief of war are only witneſſes of the debate; for the opinion of the old men always prevails, and the

two chiefs voluntarily agree to it, from their reſpect and their great regard for the experience and wiſdom of thoſe venerable counſellors.

If it is reſolved to demand from the other nation the reaſon of the hoſtilities committed by them, they name one of their braveſt and moſt eloquent warriors as a ſecond to their ſpeech-maker or chancellor, who is to carry the pipe of peace, and addreſs that nation. Theſe two are accompanied by a troop of the braveſt warriors, ſo that the embaſſy has the appearance of a warlike expedition; and, if ſatisfaction is not given, ſometimes ends in one. The ambaſſadors carry no preſents with them, to ſhew that they do not intend to ſupplicate or beg a peace: they take with them only the pipe of peace, as a proof that they come as friends. The embaſſy is always well received, entertained in the beſt manner, and kept as long as poſſible; and if the other nation is not inclined to begin a war, they make very large preſents to the ambaſſadors, and all their retinue, to make up for the loſſes which their nation complains of.

If a nation begins actual hoſtilities without any formalities, the nation invaded is generally

aſſiſted by ſeveral allies, keeps itſelf on the defenſive, gives orders to thoſe who live at a great diſtance to join the main body of the nation, prepares logs for building a fort, and every morning ſends ſome warriors out upon the ſcout, chooſing for that purpoſe thoſe who truſt more to their heels than their heart.

The aſſiſtance of the allies is generally ſollicited by the pipe of peace, the ſtalk of which is about four feet and a half long, and is covered all over with the ſkin of a duck's neck, the feathers of which are gloſſy and of various colours. To this pipe is faſtened a fan made of the feathers of white eagles, the ends of which are black, and are ornamented with a tuft dyed a beautiful red.

When the allies are aſſembled a general council is held in preſence of the ſovereign, and is compoſed of the great war-chief, the war-chiefs of the allies, and all the old warriors. The great war-chief opens the aſſembly with a ſpeech, in which he exhorts them to take vengeance of the inſults they have received; and after the point is debated, and the war agreed upon, all the warriors go a hunting to procuré game for

for the war-feaſt, which, as well as the war-dance, laſts three days.

The natives diſtinguiſh the warriors into three claſſes, namely, true warriors, who have always given proofs of their courage; common warriors, and apprentice-warriors. They likewiſe divide our military men into the two claſſes of true warriors and young warriors. By the the former they mean the ſettlers, of whom the greateſt part, upon their arrival, were ſoldiers, who being now perfectly acquainted with the tricks and wiles of the natives, practiſe them upon their enemy, whom they do not greatly fear. The young warriors are the ſoldiers of the regular troops, as the companies are generally compoſed of young men, who are ignorant of the ſtratagems uſed by the natives in time of war.

When the war feaſt is ready the warriors repair to it, painted from head to foot with ſtripes of different colours. They have nothing on but their belt, from whence hangs their apron, their bells, or their rattling gourds, and their tomahawk. In their right hand they have a bow, and thoſe of the north in their left carry

a buckler formed of two round pieces of buffalo's hide ſewed together.

The feaſt is kept in a meadow, the graſs of which is mowed to a great extent; there the diſhes, which are of hollow wood, are placed round in circles of about twelve or fifteen feet diameter, and the number of thoſe circular tables is proportioned to the largeneſs of the aſſembly, in the midſt of whom is placed the pipe of war upon the end of a pole ſeven or eight feet high. At the foot of this pole, in the middle of a circle, is placed the chief diſh of all, which is a large dog roaſted whole; the other plates are ranged circularly by threes; one of theſe contains maiz boiled in broth like gruel, another roaſted deer's fleſh, and the other boiled. They all begin with eating of the dog, to denote their fidelity and attachment to their chief; but before they taſte of any thing, an old warrior, who, on account of his great age, is not able to accompany the reſt to the war, makes an harangue to the warriors, and by recounting his own exploits, excites them to act with bravery againſt the enemy. All the warriors then, according to their rank, ſmoke in the pipe of war, after which they begin their repaſt; but while they eat, they

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keep walking continually, to ſignify that a warrior ought to be always in action and upon his guard.

While they are thus employed one of the young men goes behind a buſh about 200 paces off, and raiſes the cry of death. Inſtantly all the warriors ſeize their arms, and run to the place whence the cry comes; and when they are near it the young warrior ſhews himſelf again, raiſes the cry of death, and is anſwered by all the reſt, who then return to the feaſt, and take up the victuals which in their hurry they had thrown upon the ground. The ſame alarm is given two other times, and the warriors each time act as at firſt. The war drink then goes round, which is a heady liquor drawn from the leaves of the *Caſſine* after they have been a long while boiled. The feaſt being finiſhed, they all aſſemble about fifty paces from a large poſt, which repreſents the enemy; and this each of them in his turn runs up to, and ſtrikes with his tomahawk, recounting at the ſame time all his former brave exploits, and ſometimes boaſting of valorous deeds that he never performed. But they have the complaiſance to each other to pardon this gaſconading.

All of them having ſucceſſively ſtruck the poſt, they begin the dance of war with their arms in their hands; and this dance and the war-feaſt are celebrated for three days together, after which they ſet out for the war. The women ſome time before are employed in preparing victuals for their huſbands, and the old men in engraving upon bark the hieroglyphic ſign of the nation that attacks, and of their number of warriors.

Their manner of making war is to attack by ſurprize; accordingly when they draw near to any of the enemy's villages, they march only in the night; and that they may not be diſcovered, raiſe up the graſs over which they have trod. One half the warriors watch, while the other half ſleep in the thickeſt and moſt unfrequented part of the wood.

If any of their ſcouts can diſcover a hut of the enemy detached from the reſt, they all ſurround it about day-break, and ſome of the warriors entering endeavour to knock the people in the head as they awake, or take ſome man priſoner. Having ſcalped the dead, they carry off the women and children priſoners, and place againſt a tree near the hut the hieroglyphic pic-

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ture, before which they plant two arrows with their points croſſing each other. Inſtantly they retreat into the woods, and make great turnings to conceal their route.

The women and children whom they take priſoners are made ſlaves. But if they take a man priſoner the joy is univerſal, and the glory of their nation is at its height. The warriors when they draw near to their own villages after an expedition, raiſe the cry of war three times ſucceſſively; and if they have a man priſoner with them, immediately go and look for three poles to torure him upon; which, however weary or hungry they be, muſt be provided before they take any refreſhment. When they have provided thoſe poles, and tied the priſoner to them, they may then go and take ſome victuals. The poles are about ten feet long; two of them are planted upright in the ground at a proper diſtance, and the other is cut thro' in the middle, and the two pieces are faſtened croſs-ways to the other two, ſo that they form a ſquare about five feet every way. The priſoner being firſt ſcalped by the perſon who took him, is tied to this ſquare, his hands to the upper part, and his feet to the lower, in ſuch a manner that he forms the figure of a St. *Andrew*'s croſs. The

young men in the mean time having prepared ſeveral bundles of canes, ſet fire to them; and ſeveral of the warriors taking thoſe flaming canes, burn the priſoner in different parts of his body, while others burn him in other parts with their tobacco-pipes. The patience of priſoners in thoſe miſerable circumſtances is altogether aſtoniſhing. No cries or lamentations proceed from them; and ſome have been known to ſuffer tortures, and ſing for three days and nights without intermiſſion. Sometimes it happens that a young woman who has loſt her huſband in the war, aſks the priſoner to ſupply the room of the deceaſed, and her requeſt is immediately granted.

I mentioned above that when one nation declares war againſt another, they leave a picture near one of their villages. That picture is deſigned in the following manner. On the top towards the right hand is the hieroglyphic ſign of the nation that declares war; next is a naked man with a tomahawk in his hand; and then an arrow pointed againſt a woman, who is flying away, her hair floating behind her in the air; immediately before this woman is the proper emblem of the nation againſt whom the war is declared. All this is on one line; and

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below is drawn the figure of the moon, which is followed by one I, or more; and a man is here repreſented, before whom is a number of arrows which ſeem to pierce a woman who is running away. By this is denoted, when ſuch a moon is ſo many days old, they will come in great numbers and attack ſuch a nation; but this lower part of the picture does not always carry true intelligence. The nation that has offered the inſult, or commenced hoſtilities wrongfully, rarely finds any allies even among thoſe nations who call them brothers.

In carrying on a war they have no ſuch thing as pitched battles, or carrying on of ſieges; all the miſchief they do each other, is by ſurpriſe and ſkirmiſhing, and in this their courage and addreſs conſiſts. Among them flight is no ways ſhameful; their bravery lies often in their legs; and to kill a man aſleep or at unawares, is quite as honourable among them as to gain a ſignal victory after a ſtout battle.

When a nation is too weak to defend itſelf in the field, they endeavour to protect themſelves by a fort. This fort is built circularly of two rows of large logs of wood, the logs of the inner row being oppoſite to the joining of

the logs of the outer row. Theſe logs are about fifteen feet long, five feet of which are ſunk in the ground. The outer logs are about two feet thick, and the inner about half as much. At every forty paces along the wall a circular tower jets out; and at the entrance of the fort, which is always next to the river, the two ends of the wall paſs beyond each other, and leave a ſide opening. In the middle of the fort ſtands a treee with its branches lopt off within ſix or eight inches of the trunk, and this ſerves for a watch tower. Round this tree are ſome huts, for the protection of the women and children from random arrows; but notwithſtanding all theſe precautions for defence, if the beſieged are but hindered from coming out to water, they are ſoon obliged to ſurrender.

When a nation finds itſelf no longer able to oppoſe its enemy, the chiefs ſend a pipe of peace to a neutral nation, and ſollicit their mediation, which is generally ſucceſsful, the vanquiſhed nation ſheltering themſelves under the name of the mediators, and for the future making but one nation with them.

Here it may be obſerved that when they go to attack others, it ſometimes happens that they

they loſe ſome of their own warriors. In that caſe, they immediately, if poſſible, ſcalp their dead friends, to hinder the enemy from having that ſubject of triumph. Moreover when they return home, whether as victors or otherwiſe, the great war-chief pays to the reſpective families for thoſe whom he does not bring back with him; which renders the chiefs very careful of the lives of their warriors.

CHAP. IV.

Of the negroes of Louiſiana.

SECT. I.

Of the choice of negroes; of their diſtempers, and the manner of curing them.

HAVING finiſhed my account of the natives of *Louiſiana*, I ſhall conclude this treatiſe with ſome obſervations relating to the negroes, who, in the lower part of the province eſpecially perform all the labours of agriculture. On that account I have thought proper to give ſome inſtructions concerning them, for the benefit of thoſe who are inclined to ſettle in that province.

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The negroes muſt be governed differently from the *Europeans*; not becauſe they are black, nor becauſe they are ſlaves; but becauſe they think differently from the white men.

Firſt, they imbibe a prejudice from their infancy, that the white men buy them for no other purpoſe but to drink their blood; which is owing to this, that when the firſt negroes ſaw the *Europeans* drink claret, they imagined it was blood, as that wine is of a deep red colour; ſo that nothing but the actual experience of the contrary can eradicate the falſe opinion. But as none of thoſe ſlaves who have had that experience ever return to their own country, the ſame prejudice continues to ſubſiſt on the coaſt of *Guiney* where we purchaſe them. Some who are ſtrangers to the manner of thinking that prevails among the negroes, may perhaps think that the above remark is of no conſequence, in reſpect to thoſe ſlaves who are already ſold to the *French*. There have been inſtances however of bad conſequences flowing from this prejudice; eſpecially if the negroes found no old ſlave of their own country upon their firſt arrival in our colonies. Some of them have killed or drowned themſelves, ſeveral of them have deſerted (which they call making themſelves

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Marons) and all this from an apprehenſion that the white men were going to drink their blood. When they deſert they believe they can get back to their own country by going round the ſea, and may live in the woods upon the fruits, which they imagine are as common every where as with them.

They are very ſuperſtitious, and are much attached to their prejudices, and little toys which they call *gris, gris*. It would be improper therefore to take them from them, or even ſpeak of them to them; for they would believe themſelves undone, if they were ſtripped of thoſe trinkets. The old negroes ſoon make them loſe conceit of them.

The firſt thing you ought to do when you purchaſe negroes, is to cauſe them to be examined by a ſkilful ſurgeon and an honeſt man, to diſcover if they have the venereal or any other diſtemper. When they are viewed, both men and women are ſtripped naked as the hand, and are carefully examined from the crown of the head to the ſole of the feet, then between the toes and between the fingers, in the mouth, in the ears, not excepting even the parts naturally concealed, tho' then expoſed to view.

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You muſt aſk your examining ſurgeon if he is acquainted with the diſtemper of the yaws, which is the virus of *Guiney*, and incurable by a great many *French* ſurgeons, tho' very ſkilful in the management of *European* diſtempers. Be careful not to be deceived in this point; for your ſurgeon may be deceived himſelf; therefore attend at the examination yourſelf, and obſerve carefully over all the body of the negro, whether you can diſcover any parts of the ſkin, which tho' black like the reſt, are however as ſmooth as a looking-glaſs, without any tumor or riſing. Such ſpots may be eaſily diſcovered; for the ſkin of a perſon who goes naked is uſually all over wrinkles. Wherefore if you ſee ſuch marks you muſt reject the negro, whether man or woman. There are always experienced ſurgeons at the ſale of new negroes, who purchaſe them; and many of thoſe ſurgeons have made fortunes by that means; but they generally keep their ſecret to themſelves.

Another mortal diſtemper with which many negroes from *Guiney* are attacked is the ſcurvy. It diſcovers itſelf by the gums, but ſometimes it is ſo inveterate as to appear outwardly, in which caſe it is generally fatal. If any of my read-

readers ſhall have the misfortune to have a negro attacked with one of thoſe diſtempers, I will now teach him how to ſave him, by putting him in a way of being radically cured by the ſurgeons; for I have no inclination to fall out with thoſe gentlemen. I learned this ſecret from a negro phyſician, who was upon the king's plantation, when I took the ſuperintendance of it.

You muſt never put an iron inſtrument into the yaw; ſuch an application would be certain death. In order to open the yaw, you take iron ruſt reduced to an impalpable powder, and paſſed thro' a fine ſearch; you afterwards mix that powder with citron juice till it be of the conſiſtence of an ointment, which you ſpread upon a linen cloth greaſed with hogs greaſe, or freſh lard without ſalt, for want of a better. You lay the plaiſter upon the yaw, and renew it evening and morning, which will open the yaw in a very ſhort time without any inciſion.

The opening being once made, you take about the bulk of a gooſe's egg of hog's lard without ſalt, in which you incorporate about an ounce of good terebinthine; after which take a quantity of powdered verdigris, and ſoak

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it half a day in good vinegar, which you muſt then pour off gently with all the ſcum that floats at the top. Drop a cloth all over with the verdigris that remains, and upon that apply your laſt ointment. All theſe operations are performed without the aſſiſtance of fire. The whole ointment being well mixed with a ſpatula, you dreſs the yaw with it; after that put your negro into a copious ſweat, and he will be cured. Take ſpecial care that your ſurgeon uſes no mercurial medicine, as I have ſeen; for that will occaſion the death of the patient.

The ſcurvy is no leſs to be dreaded than the yaws; nevertheleſs you may get the better of it, by adhering exactly to the following preſcription: take ſome ſcurvy-graſs, if you have any plants of it, ſome ground-ivy, called by ſome *St. John's wort*, ſome water-creſſes from a ſpring or brook, and for want of that, wild creſſes; take theſe three herbs, or the two laſt, if you have no ſcurvy-graſs; pound them, and mix them with citron-juice, to make of them a ſoft paſte, which the patient muſt keep upon both his gums till they be clean, at all times but when he is eating. In the mean while he muſt be ſuffered to drink nothing but an infuſion of

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the herbs above named. You pound two handfuls of them, roots and all, after waſhing off any earth that may be upon the roots or leaves; to theſe you join a freſh citron, cut into ſlices. Having pounded all together, you then ſteep them in an earthen pan in a pint of pure water of the meaſure of *Paris*; after that you add about the ſize of a walnut of powdered and purified ſalt-petre, and, to make it a little reliſhing to the negro, you add ſome powder ſugar. After the water has ſtood one night, you ſqueeze out the herbs pretty ſtrongly. The whole is performed cold, or without fire. Such is the doſe for a bottle of water *Paris* meaſure; but as the patient ought to drink two pints a day, you may make ſeveral pints at a time in the above proportion.

In theſe two diſtempers the patients muſt be ſupported with good nouriſhment, and made to ſweat copiouſly. It would be a miſtake to think that they ought to be kept to a ſpare diet; you muſt give them nouriſhing food, but little at a time. A negro can no more than any other perſon ſupport remedies upon bad food, and ſtill leſs upon a ſpare diet; but the quantity muſt be proportioned to the ſtate of the patient, and the nature of the diſtemper.

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Beſides, good food makes the beſt part of the remedy to thoſe who in common are but poorly fed. The negro who taught me theſe two remedies, obſerving the great care I took of both the negro men and negro women, taught me likewiſe the cure of all the diſtempers to which the women are ſubject; for the negro women are as liable to diſeaſes as the white women.

SECT. II.

Of the manner of governing the negroes.

WHEN a negro man or woman comes home to you, it is proper to careſs them, to give them ſomething good to eat, with a glaſs of brandy; it is beſt to dreſs them the ſame day, to give them ſomething to ſleep on, and a covering. I ſuppoſe the others have been treated in the ſame manner; for thoſe marks of humanity flatter them, and attach them to their maſters. If they are fatigued or weakened by a journey, or by any diſtempers, make them work little; but keep them always buſy as long as they are able to do any thing, never ſuffering them to be idle, but when they are at their meals. Take care of

them

them when they are ſick, and give attention both to their remedies and their food, which laſt ought then to be more nouriſhing than what they uſually ſubſiſt upon. It is your intereſt ſo to do, both for their preſervation, and to attach them more cloſely to you; for tho' many *French* men ſay that negroes are ungrateful, I have experienced that it is very eaſy to render them much attached to you by good treatment, and by doing them juſtice, as I ſhall mention afterwards.

If a negro woman lies in, cauſe her to be taken care of in every thing that her condition makes neceſſary, and let your wife, if you have one, not diſdain to take the immediate care of her herſelf, or at leaſt have an eye over her.

A Chriſtian ought to take care that the children be baptiſed and inſtructed, ſince they have an immortal ſoul. The mother ought then to receive half a ration more than uſual, and a quart of milk a day, to aſſiſt her to nurſe her child.

Prudence requires that your negroes be lodged at a proper diſtance, to prevent them from being trou-

troubleſome or offenſive; but at the ſame time near enough for your conveniently obſerving what paſſes among them. When I ſay that they ought not to be placed ſo near your habitation as to be offenſive, I mean by that the ſmell which is natural to ſome nations of negroes, ſuch as the *Congos*, the *Angolas*, the *Aradas*, and others. On this account it is proper to have in their camp a bathing place formed by thick planks, buried in the earth about a foot or a foot and a half at moſt, and never more water in it than about that depth, for fear leſt the children ſhould drown themſelves in it; it ought likewiſe to have an edge, that the little children may not have acceſs to it, and there ought to be a pond without the camp to ſupply it with water and keep fiſh. The negro camp ought to be incloſed all round with paliſades, and to have a door to ſhut with a lock and key. The huts ought to be detached from each other, for fear of fire, and to be built in direct lines, both for the ſake of neatneſs, and in order to know eaſily the hut of each negro. But that you may be as little incommoded as poſſible with their natural ſmell, you muſt have the precaution to place the negro camp to the north or north-eaſt of your houſe, as the winds that blow from theſe quarters are

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not ſo warm as the others, and it is only when the negroes are warm that they ſend forth a diſagreeable ſmell.

The negroes that have the worſt ſmell are thoſe that are the leaſt black; and what I have ſaid of their bad ſmell, ought to warn you to keep always on the windward ſide of them when you viſit them at their work; never to ſuffer them to come near your children, who, excluſive of the bad ſmell, can learn nothing good from them, either as to morals, education, or language.

From what I have ſaid, I conclude that a *French* father and his wife are great enemies to their poſterity when they give their children ſuch nurſes. For the milk being the pureſt blood of the woman, one muſt be a ſtep-mother indeed to give her child to a negro nurſe in ſuch a country as *Louiſiana*, where the mother has all conveniencies of being ſerved, of accommodating and carrying their children, who by that means may be always under their eyes. The mother then has nothing elſe to do but to give the breaſt to her child.

I have

I have no inclination to employ my pen in cenſuring the over-delicacy and ſelfiſhneſs of the women, who thus ſacrifice their children; it may, without further illuſtration, be eaſily perceived how much ſociety is intereſted in this affair. I ſhall only ſay, that for any kind of ſervice whatever about the houſe, I would adviſe no other kind of negroes, either young or old, but *Senegals*, called among themſelves *Diolaufs*, becauſe of all the negroes I have known, theſe have the pureſt blood; they have more fidelity and a better underſtanding than the reſt, and are conſequently fitter for learning a trade, or for menial ſervices. It is true they are not ſo ſtrong as the others for the labours of the field, and for bearing the great heats.

The *Senegals* however are the blackeſt, and I never ſaw any who had a bad ſmell. They are very grateful; and when one knows how to attach them to him, they have been found to ſacrifice their own life to ſave that of their maſter. They are good commanders over other negroes, both on account of their fidelity and gratitude, and becauſe they ſeem to be born for commanding. As they are high-minded, they may be eaſily encouraged to learn a trade,

or to ſerve in the houſe, by the diſtinction they will thereby acquire over other negroes, and the neatneſs of dreſs which that condition will entitle them to.

When a ſettler wants to make a fortune, and manage his plantation with oeconomy, he ought to prefer his intereſt to his pleaſure, and only take the laſt by ſnatches. He ought to be the firſt up and the laſt a-bed, that he may have an eye over every thing that paſſes in his plantation. It is certainly his intereſt that his negroes labour a good deal; but it ought to be an equal and moderate labour, for violent and continual labours would ſoon exhauſt and ruin them; whereas by keeping them always moderately employed, they neither exhauſt their ſtrength nor ruin their conſtitution. By this they are kept in good health, and labour longer, and with more good will: beſides, it muſt be allowed that the day is long enough for an aſſiduous labourer to deſerve the repoſe of the evening.

To accuſtom them to labour in this manner I obſerved the following method: I took care to provide one piece of work for them before another was done, and I informed their com-

mander or driver in their preſence, that they might not loſe time, ſome in coming to aſk what they were to do, and others in waiting for an anſwer. Beſides I went ſeveral times a day to view them, by roads which they did not expect, pretending to be going a hunting or coming from it. If I obſerved them idle, I reprimanded them, and if when they ſaw me coming they wrought too hard, I told them that they fatigued themſelves, and that they could not continue at ſuch hard labour during the whole day without being haraſſed, which I did not want.

When I ſurpriſed them ſinging at their work, and perceived that they had diſcovered me, I ſaid to them chearfully, Courage, my boys, I love to ſee you merry at your work; but do not ſing ſo loud, that you may not fatigue yourſelves, and at night you ſhall have a cup of *Tafia* (or rum) to give you ſtrength and ſpirits. One cannot believe the effect ſuch a diſcourſe would have upon their ſpirits, which was eaſily diſcernable from the chearfulneſs upon their countenances, and their ardour at work.

If it be neceſſary not to paſs over any eſſential fault in the negroes, it is no leſs neceſſary never to puniſh them but when they have deſerved it, after a ſerious enquiry and examination ſupported by an abſolute certainty, unleſs you happen to catch them in the fact. But when you are fully convinced of the crime, by no means pardon them upon any aſſurances or proteſtations of theirs, or upon the ſollicitations of others; but puniſh them in proportion to the fault they have done, yet always with humanity, that they may themſelves be brought to confeſs that they have deſerved the puniſhment they have received. A Chriſtian is unworthy of that name when he puniſhes with cruelty, as is done to my knowledge in a certain colony, to ſuch a degree that they entertain their gueſts with ſuch ſpectacles, which have more of barbarity than humanity in them. When a negro comes from being whipped cauſe the ſore parts to be waſhed with vinegar mixed with ſalt, *Jamaica* pepper, which grows in the gardens, and even a little gunpowder.

As we know from experience that moſt men of a low extraction, and without education, are ſubject to thieving in their neceſſities, it is

not at all ſurpriſing to ſee negroes thieves, when they are in want of every thing, as I have ſeen many badly fed, badly cloathed, and having nothing to lie upon but the ground. I ſhall make but one reflection. If they are ſlaves, it is alſo true that they are men, and capable of becoming *Chriſtians*: beſides, it is your intention to draw advantage from them, is it not therefore reaſonable to take all the care of them that you can? We ſee all thoſe who underſtand the government of horſes give an extraordinary attention to them, whether they be intended for the ſaddle or the draught. In the cold ſeaſon they are well covered and kept in warm ſtables. In the ſummer they have a cloth thrown over them, to keep them from the duſt, and at all times good litter to lie upon. Every morning their dung is carried away, and they are well curried and combed. If you aſk thoſe maſters, why they beſtow ſo much pains upon beaſts? they will tell you, that, to make a horſe ſerviceable to you, you muſt take a good deal of care of him, and that it is for the intereſt of the perſon to whom a horſe belongs, ſo to do. After this example, can one hope for labour from negroes, who very often are in want of neceſſaries? Can one expect fidelity from a man, who is denied what he

ſtands

ſtands moſt in need of? When one ſees a negro, who labours hard and with much aſſiduity, it is common to ſay to him, by way of encouragement, that they are well pleaſed with him, and that he is a good negro. But when any of them, who underſtand our language, are ſo complimented, they very properly reply, *Maſſer, when negre be much fed, negre work much; when negre has good maſſer, negre be good.*

If I adviſe the planters to take great care of their negroes, I at the ſame time ſhew them that their intereſt is connected in that with their humanity. But I do no leſs adviſe them always to diſtruſt them, without ſeeming to fear them, becauſe it is as dangerous to ſhew a concealed enemy that you fear him, as to do him an injury.

Therefore make it your conſtant cuſtom to ſhut your doors ſecurely, and not to ſuffer any negro to ſleep in the houſe with you, and have it in their power to open your door. Viſit your negroes from time to time, at night and on days and hours when they leaſt expect you, in order to keep them always in fear of being

being found abſent from their huts. Endeavour to aſſign each of them a wife, to keep clear of debauchery and its bad conſequences. It is neceſſary that the negroes have wives, and you ought to know that nothing attaches them ſo much to a plantation as children. But above all do not ſuffer any of them to abandon his wife, when he has once made choice of one in your preſence. Prohibit all fighting under pain of the laſh, otherwiſe the women will often raiſe ſquabbles among the men.

Do not ſuffer your negroes to carry their children to the field with them, when they begin to walk, as they only ſpoil the plants and take off the mothers from their work. If you have a few negro children it is better to employ an old negro woman to keep them in the camp, with whom the mothers may leave ſomething for their children to eat. This you will find to be the moſt profitable way. Above all do not ſuffer the mothers ever to carry them to the edge of the water, where there is too much to be feared.

For the better ſubſiſtence of your negroes, you ought every week to give them a ſmall quan-

quantity of ſalt and of the herbs of your garden, to give a better reliſh to their *Couſcou*, which is a diſh made of the meal of rice or maiz ſoaked in broth.

If you have any old negro, or one in weak health, employ him in fiſhing both for yourſelf and your negroes. His labour will be well worth his ſubſiſtence.

It is moreover for your own intereſt to give your negroes a ſmall piece of waſte ground to improve at the end of your own, and to engage them to cultivate it for their own profit, that they may be able to dreſs a little better, by ſelling the produce of it, which you ought to buy from them upon fair and juſt terms. It were better that they ſhould employ themſelves in cultivating that field on *Sundays*, when they are not *Chriſtians*, than do worſe. In a word nothing is more to be dreaded than to ſee the negroes aſſemble together on *Sundays*, ſince, under pretence of *Calinda* or the dance, they ſometimes get together to the number of three or four hundred, and make a kind of *Sabbath*, which it is always prudent to avoid; for it is in thoſe tumultuous meetings, that they ſell what they have ſtolen to one another, and com-

mit many crimes. In these likewise they plot their rebellions.

To conclude, one may, by attention and humanity, easily manage negroes; and, as an inducement, one has the satisfaction to draw great advantage from their labours.

THE END.

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